A Compendious

HISTORY

OF THE

CHURCH,

FROM THE

Beginning of the World

TO THIS

PRESENT TIME.

Written in *French* by

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AN ABRIDGEMENT OF THE HISTORY OF THE *CHURCH*,

From the Beginning of the WORLD to the preſent Times.

VOL. II.

Q. I Am very well pleas'd with the Hiſtory of Jeſus Chriſt, and the Apoſtles, which you have trac'd in the preceding Diſcourſes we had together: You have given me an exact Idea of the Author of our Religion, and the Eſtabliſhment of the Chriſtian Church. What I have to beg of you now is, That you would carry on your Account of the moſt remarkable Things that happen'd in that Church, from its Settlement down to this Time.

A. That Church which Jesus Christ founded, and the Apostles establish'd in the greatest Part of the *Roman* Empire, has continued from their Time to ours, and has always preserv'd the Doctrine and Discipline which it receiv'd from its Divine Master. It was attack'd in the Beginning with the Persecutions of the Heathen Emperors, who employ'd their Authority, in order to destroy it, by all manner of Outrages; it nourish'd rebellious Children in its own Bosom, who swerv'd from the sound Doctrine, and separating themselves from it, form'd distinct Societies, which we call Heresies, or Schisms; it was attack'd by vain and conceited Persons, who undertook to refute its Doctrine: But notwithstanding all these Obstacles, it has been supported by the Pastors, who taught and govern'd it successively, and without Interruption, down to us; by the Decisions and Regulations of the Assemblies of those Pastors, who gave their Judgment upon Questions which concern'd its Doctrine, and made Ordinances relating to its Discipline; and by the Writings of Ecclesiastical Authors, who defended the Truth of Religion, and refuted the opposite Errors.

Q. Wherein consists the History of this Church?

A. You may easily guess at that, from the Plan which I have given you. The Church is a Society of People, who make Profession of the Faith of Jesus Christ, who aspire to the eternal Salvation which is promis'd them, and who are instructed and govern'd by Pastors, who not only profess the same Doctrine, but have also the same outward Worship, and are united together, not only by a sincere Charity, but likewise by sensible Signs of this Union. This Society was not establish'd by Force of Arms, by Victories, or Violence, but without any Constraint, and by the way of Persuasion. It is not the Fear of Chastisements and temporal Punishments that maintain it, but the free Will of those who are Members of it, and the Hopes of eternal Happiness. It was attack'd in its first Beginnings by the Powers of the World, who us'd their utmost Endeavours to ruin it: For this end they employ'd Fire and Sword; and the Christians supported themselves only by their Patience; chusing rather to suffer the most horrible Torments, and even Death it self, than renounce their Religion.

False

False Brethren disturb'd its Quiet, either by teaching Errors, or rebelling against their lawful Pastors; they tore it to pieces, by forming themselves into separate Societies. But the true Church, hearkning to the Voice of its Pastors, preserv'd the Purity of its Doctrine, Discipline and Morals. The Disputes rais'd by these Contests were terminated by the Decrees of Councils, to which the Catholicks submitted: And in order of Time, divers Regulations were made there for the Government of the Church. Every Age produc'd a great Number of Men who were illustrious either for their Learning or their Sanctity. It is in the Account of these Things, that the History of the Church consists. This then is the Plan which I propose to follow in these Conferences of ours. I shall first give you a View of the State of the Church in each Century, both with regard to the Emperors and other Princes, whether Pagan or Christian. Then I shall relate the Succession of Bishops in the principal Sees of the Church. I'll give a History of the Contests and Disputes which arose about the Doctrine or Discipline of the Church, and take Notice of the Councils which were held to terminate them. I will explain the Beginning, Progress, and Extinction of Heresies. I will recount, in a few Words, the Lives of the most eminent Persons for Learning and Piety. In fine, I will make an Abridgement of the Doctrine and Discipline that were observ'd in every Age: And this will be sufficient to give you an extensive Knowledge of the principal Points of Ecclesiastical History. All the Facts related by me shall be founded upon unquestionable Authorities; but if any of them be doubtful, I will carefully point 'em out to you. I will also treat, by the way, of Questions in History, Criticism, and Chronology. Be sure to ask me proper and seasonable Questions, and let nothing pass that is not sufficiently explain'd.

Q. There can be nothing more exact or more distinct than the Plan which you have form'd; and I expect with Impatience the Execution of it.

A. We shall begin with the three first Centuries, because during all that Time the Church was under Heathen Emperors.

THE Three Firſt CENTURIES.

CHAP. I.

A Hiſtory of Perſecutions.

Q. WHAT was the State of the Church during the three firſt Centuries?

A. You have ſeen that the Apoſtles having, according to the Command of Chriſt, preach'd his Doctrine in moſt Provinces of the *Roman* Empire, made a great Number of Chriſtians, and that They and their Diſciples ſettled Churches almoſt through the whole Empire. Paganiſm, which was attack'd by this new Religion, roſe againſt it; Princes out of Policy, and the People out of Superſtition, oppos'd thoſe who boldly condemn'd their Religion, in order to eſtabliſh another in its Room, and made their utmoſt Efforts to ſtifle it in its very Beginning. *Nero* was the firſt Emperor who iſſu'd Orders to perſecute the Chriſtians. The Burning of *Rome*, of which he was accus'd to be the Author, furniſh'd him with a Pretext for this. To put a ſtop to that Report, ſays *Tacitus*, he charg'd the Chriſtians with that Crime, and condemn'd them to the ſevereſt Puniſhments, in order to ſatisfie the People to whom they were hateful, becauſe of the Crimes whereof they were accus'd. Immediately ſuch as made publick Profeſſion of the Chriſtian Religion were ſiez'd, and through the Information of ſome among themſelves, ſeveral of them were apprehended and condemn'd to different Puniſhments. The Perſecution began in *Rome*, in the 64th Year of Chriſt; then it reach'd

reach'd to the Provinces of the Empire, and destroy'd a great Number of Christians, whose Names and Martyrdom have been buried in Obscurity, not having been preserv'd by any Monument that deserves Credit. S. *Peter* and S. *Paul* suffer'd Martyrdom at *Rome*, as I told you before; and abundance of other Christians were condemn'd to Death, or other Punishments, as well at *Rome* as in the Provinces. However the Persecution abated by little and little, and probably ceas'd before *Nero*'s Death.

Q. Did the Emperors, who succeeded *Nero*, exercise the same Cruelties against the Christians?

A. The Christians enjoy'd Rest during the Civil Wars betwixt *Galba*, *Otho*, and *Vitellius*, who reign'd but a short Time; and under the Reigns of *Vespasian* and *Titus*, who were good-natur'd Princes. But *Domitian*, whom *Tertullian* calls another *Nero* for Cruelty, after having put to Death, banish'd, and proscrib'd the chief Senators, declar'd War against the Christians. In the 14th or 15th Year of his Reign (*Ann. Dom.* 95.) he issu'd out Edicts against the Christians. Some of them were condemn'd to die; others suffer'd divers Punishments, and many were banish'd. The Emperor *Nerva*, his Successor, revok'd the Edicts issued out against the Christians, and recall'd the Exiles. In that Persecution several suffered Martyrdom. S. *John* the Evangelist was banish'd, as I have already told you, to the Isle of *Patmos*. The Consul *Flavius Clemens*, altho' Nephew to the Emperor, and the Husband of *Domitilla* his Kinswoman, was condemn'd to Death, and his Wife, with many other Christians, banish'd to the Isle of *Pontia*, or *Pandataria*. *Hegesippus* tells us, That *Domitian*, having the same Dread upon him which *Herod* had, made a Search after the Posterity of *David*, the Kindred of our Lord, to put them to Death; that he got Notice of two Sons of *Judas*, who was Brother to Jesus Christ, who were brought to *Rome* to him; and that after having put some Questions to them, and understanding that they were neither rich nor powerful, he despis'd them, and sent them away without doing them any Harm.

Q. What are your Thoughts of that History?

A. I don't give it you as certain and unqueſtionable, becauſe it is ſupported only by the Teſtimony of *Hegeſippus*, who, tho' he be very antient, is not always very exact; beſides, it does not ſeem very probable. For what likelihood is there that *Domitian* could be afraid of the Poſterity of *David*, at a Time when the *Jews* were not in a Condition to attempt any thing? Why ſhould the Deſcendants of *Judas* have been pitch'd upon rather than the other Relations of our Lord, which were not then reduc'd to two Perſons; ſince *Hegeſippus* himſelf aſſures us, that *Simeon* the Son of *Cleophas*, our Lord's Brother, and *Judas*, were yet alive? What Likelihood is there that *Domitian* wou'd have order'd them to be brought to *Rome*, ask'd them ſome Queſtions, and upon their ſimple Anſwer, revok'd, as *Hegeſippus* ſays, the Edicts made againſt the Chriſtians? All theſe things have very much the Air of a Fable.

Q. Did the Perſecution under *Domitian* laſt long?

A. No: for he begun it only in the fifteenth Year of his Reign, and he died the ſixteenth. His Succeſſor *Nerva* did nothing againſt the Chriſtians. *Trajan*, who came to the Empire after him, in the Year 98, made no new Edict againſt the Chriſtians. However, particular Perſecutions were rais'd againſt them in ſeveral Provinces by popular Commotions, which were authoriz'd, or at leaſt wink'd at, by the Emperor, who had given a general Order to the Governors of Provinces to hinder Aſſemblies and Cabals, and eſpecially thoſe of the Chriſtians. We find by a Letter which *Trajan* wrote to *Pliny*, that his Intention was that no Search or Enquiry ſhould be made after the Chriſtians, but that thoſe only who were inform'd againſt, and convicted, ſhould be puniſh'd, if they would not worſhip the Gods. It was in this Perſecution, in the Year 107, that S. *Ignatius*, Biſhop of *Antioch*, was condemn'd by the Emperor himſelf, and ſent to *Rome* to be expos'd to the wild Beaſts; and that *Simeon*, Biſhop of *Jeruſalem*, 120 Years old, was crucified by order of the Governor *Atticus*, after having ſuffer'd ſeveral Tortures. At the ſame Time *Arrius Antoninus*, Governor in *Aſia*, perſecuted the Chriſtians there in a cruel manner: All that belong'd to that City where he was, being

being brought in a Multitude before his Tribunal, he ſent ſome of them to Puniſhment, and ſaid to others, *If you have a mind to die, you have Precipices and Ropes.* The Perſecution continu'd under the Reign of *Hadrian*, who ſucceeded to *Trajan*. *Quadratus* and *Ariſtides* preſented him Apologies; and that Prince, touch'd perhaps with their Remonſtrances, or rather with the Advice of *Serenius Granienus*, Proconſul of *Aſia*, who ſhew'd him by his Letters the Injuſtice and Manner of proceeding againſt the Chriſtians, and the Diſorders it might occaſion, gave a Reſcript to *Minutius Fundanus*, *Granienus's* Succeſſor, wherein, in order to obviate the Troubles which might happen, and to prevent Calumny, he ordains, That the Accuſations which ſhall be form'd againſt the Chriſtians in the Provinces ſhall be made according to the Judiciary Forms, and that they have Liberty to put in their Anſwers before the Tribunal of the Judges: That no more Accuſations rais'd upon the Clamours of the People, be receiv'd: That the Judges only hear certain Accuſers; That if thoſe Accuſers can prove that the Chriſtian, whom they accuſe, hath done any thing againſt the Laws, he ſhall be condemn'd to the Puniſhment that the Crime, whereof he ſhall be convicted, ſhall deſerve; but that if it be found that he has been falſly accus'd, the Accuſer ſhall be puniſh'd in Proportion to the Quality of the Accuſation. By this Edict the Local Perſecutions, which had deſtroy'd a great many Chriſtians, were put to a Stop. The Emperor *Antoninus Pius* was not ill diſpos'd towards the Religion of Jeſus Chriſt. 'Tis likely however that ſome Chriſtians ſuffer'd Martyrdom in his Time, as the Apology of S. *Juſtin*, which is addreſs'd to him, teſtifies; ſince he there mentions the Puniſhments which were inflicted upon the Chriſtians, and even the Puniſhment of Death to which they were condemn'd; and ſince S. *Juſtin* addreſſes this Apology to him, for no other end but to put a Stop to Perſecution. The Emperor was oblig'd to write to ſeveral Cities, to intermit the Troubles which were rais'd againſt the Chriſtians. Theſe popular Commotions continuing under the Empire of *Marcus Aurelius*, that Prince iſſu'd an Edict to the Communities of *Aſia* in Favour of the Chriſtians, whereby he forbids

both informing againſt and condemning of the Chriſtians upon the Account of Chriſtianity. This Edict was given in the Year of our Lord 161. Nevertheleſs it did not hinder the Violence and Frequency of the Perſecutions againſt the Chriſtians during that Reign, by the Inſurrections of the People, who demanded their Death with Warmth and Boldneſs; which made an almoſt innumerable Number of Martyrs through the whole Earth, as *Euſebius* obſerves. The Magiſtrates, Cities, and Governors of Provinces, inſtead of puniſhing thoſe ſeditious Murmurs, did openly approve them, and condemn'd the accus'd Chriſtians to Death, when they would not renounce their Religion. The Emperor likewiſe chang'd his Opinion and Conduct, ſince he wrote to the Governor of the *Gauls*, that he ſhould put thoſe Chriſtians to Death who ſhould confeſs their Religion, and ſet at Liberty ſuch as ſhould renounce it. He likewiſe publiſh'd new Edicts againſt the Chriſtians in *Aſia*; and thoſe Edicts were follow'd with a cruel Perſecution, which made illuſtrious Martyrs. S. *Polycarp* ſuffer'd Martyrdom at *Smyrna*, in the Year 166, or 169. The Provinces of *Lyons* and *Vienne* were ſtain'd with the Blood of S. *Pothinus*, Biſhop of *Lyons*, and ſeveral other Martyrs, who were executed in the Year of our Lord 177.

Under the Empire of *Commodus* the Church enjoy'd a Peace which laſted for ſeveral Years, without having been interrupted by any Perſecution, either general or particular. *Apollonius*, a *Roman* Senator, was accus'd of being a Chriſtian before the *Præfectus Prætorius*; but his Accuſer was condemn'd, according to the Law of *Adrian*, and the Accuſed remitted to the Senate, who condemn'd him to Death, according to the Severity of the ancient Laws. This Peace of the Church continu'd under the Beginning of the Reign of *Severus*, who was at firſt pretty favourable to the Chriſtians; but he declar'd himſelf againſt them, the 10th Year of his Empire (*An. Dom.* 202.) by publiſhing an Edict, whereby he forbids, under great Penalties, any Perſon to become Jew or Chriſtian. Altho' this Law was directly levell'd againſt the Gentiles only who became Chriſtians, yet it ſerv'd as a Foundation for a Perſecution againſt the Chriſtians, which was already

already begun in *Africk* in the Year 200, and went through all the Countries in *Europe*, and was exercis'd with so much Violence, that there were a great Number of Martyrs almost every where. It was yet more cruel at *Alexandria* than any where else; Christians of the best Rank were brought to that City, from *Egypt* and *Thebais*, who were there crown'd with Martyrdom by various sorts of Punishments. Some were fasten'd to Crosses and Posts, others torn to pieces with Nails of Iron; some had their Heads cut off, others were expos'd to wild Beasts, and others were burnt alive. Such as were the most gently treated, were either condemn'd to the Mines, or banish'd to Islands. The Blood of Christians was to be seen flowing on all Sides; and there was a great Number of Illustrious Heroes in all Churches, who suffer'd generously for Religion. However there were some Governors who spar'd the Christians, and who made use of divers Pretexts to save the Accused. In the great Number of those who suffer'd Death for Jesus Christ, we find twelve Martyrs, call'd *Scillitans*, who were the first that were condemn'd to have their Heads cut off, in the Year 200. S. *Perpetua*, and S. *Felicita*, two She-Martyrs, were put to Death two Years after at *Alexandria*. *Leonides*, *Origen*'s Father, and his Disciples, S. *Potamienus*, and S. *Basilides*. In *Gaul*, S. *Irenæus* was Massacred at *Lyons*, together with all the Christians that were in that City.

The Church was more at Peace under the Empire of *Antoninus Caracalla*, who being fed, as *Tertullian* observes, with Christian Milk, and favourable to the Christians in his Youth, did not declare himself their Persecutor when he came to the Empire. However, the Laws against Christians being still in Force, there were some condemn'd to Death, either through the Cruelty of Governors, or the Malice of Accusers, or popular Tumults. Nevertheless, as the Emperor gave no particular Orders for persecuting of the Christians, they liv'd pretty easie under this Reign, and those of *Macrinus*, *Heliogabalus*, and *Alexander Severus*. This last having been brought up by his Mother *Mammea*, a Christian Woman, was very favourable to the Christians; and even deliberated, if we

may believe *Lampridius*, whether he ſhould erect a Temple to Jeſus Chriſt, and place him in the Rank of the Gods. He had ſeveral Chriſtians at his Court, and protected them upon ſeveral Occaſions. *Maximinus* having made an Attempt upon the Life of *Alexander*, becauſe he had ſeveral Chriſtians about him, began to put them to Death with the other Domeſticks of that Prince, and then made an Edict againſt the Heads of the Chriſtian Religion, that is to ſay, againſt the Biſhops and Prieſts. This Edict was executed in divers Places, and in ſome Parts the Perſecution extended to all Chriſtians. The Perſecution laſted during the three Years of the Empire of *Maximinus*, from the Month of *March*, in the Year 235, till the ſame Month in 238. Then ſeveral Chriſtian Temples were deſtroy'd, which had been built in the Time of *Alexander Severus*.

Maximinus being dead, the Church was in Peace till the Empire of *Decius*. *Philip*, who ſucceeded the *Gordians*, was a Chriſtian, if we may believe *Euſebius*. This is one of the Facts which are of doubtful Credit; but however it be, 'tis certain he was a Favourer of the Chriſtians. Nevertheleſs, about the End of his Reign, a certain Sooth ſayer animated the People of *Alexandria* againſt the Chriſtians; and having ſeiz'd ſome of them, they put them to Death: An Old Man, call'd *Metius*, was ſton'd by the Mob: A Virgin, nam'd *Apollonia*, after having had her Teeth beat out, was carried out of the City to be burnt, and threw herſelf into the Fire. *Serapion* was flung headlong out of the Windows; the Houſes of Chriſtians were pillag'd; no Chriſtian durſt appear in *Alexandria*; and they were purſu'd every where. Thoſe who could not be brought to renounce their Religion, were dragg'd thro' the Streets, and thrown into the Fire. This Perſecution laſted for ſome Time, 'till thoſe Furies fell out among themſelves, and fought againſt one another.

This local Perſecution was about a Year before that of the Emperor *Decius*, which began towards the End of 249; in conſequence of an Edict ſet forth by that Emperor againſt the Chriſtians, immediately after he had made himſelf Maſter of the Empire by the Death of the *Philips*. As there were at that Time a great Number of Chri-

Christians, and the Church had gather'd strength during the Peace, so there were abundance of Martyrs: But that Peace having likewise produc'd a great many bad Christians, there were abundance of them who either voluntarily renounc'd the Religion of Jesus Christ, or sunk under the Apprehension of the Rigour of their Tortures. About the End of the Year 249, *Decius* being at *Rome*, began the Persecution against the Christians there. *Moses*, *Maximus*, *Celerinus*, and several others, having confess'd the Name of Jesus Christ, were thrust into very close Prisons. *Fabianus*, Bishop of *Rome*, was martyr'd in the beginning of the following Year. From *Rome* the Persecution pass'd into the Provinces of the Empire. It rag'd cruelly in *Asia*, the *East*, and in *Egypt*. It reach'd even to the *Celtick Gaul*, where Churches were begun to be settled; nor were the Christians in *Spain* exempt from it. It abated towards the end of the Year 250, and ceased before the Death of *Decius*; but it began anew under the Empire of *Gallus* and *Volusianus*, who publish'd an Edict in the Month of *June*, to oblige all Persons to offer Incense to the Idols: However, I don't find that this Edict had much effect, at least out of *Italy*. The Bishop and Clergy of *Rome* were persecuted: Pope *Cornelius* and his Successor were banish'd, and suffer'd Martyrdom in the place of their Exile.

The Emperor *Valerian* was pretty favourable to the Christians at the beginning of his Reign, but afterwards being urg'd by *Macrinus* who had got Credit with him by Magick, he declar'd himself their Persecutor, and spilt abundance of Blood in a very little time. His Persecution lasted forty two Months and a half, and began in 257. At first he forbad Christian Assemblies; then he order'd the Bishops, Priests and Deacons to be put to Death; the Senators, Gentlemen, and Magistrates, making Profession of Christianity, to be depriv'd of their Dignities, Places, and Estates, and, if they persisted, to be Beheaded; the Christian Ladies to be dispoil'd of their Goods, and sent into Exile; the Goods of his Officers or Free-men to be confiscated, and themselves to be sent to work as Slaves in his Grounds. Altho' those Edicts did not affect all Christians in general, yet they were persecuted

ſecuted indifferently in ſeveral Places. *Valerian* being taken by the *Perſians*, his Son *Gallienus* gave Peace to the Church, forbad the Perſecuting of Chriſtians, and order'd their Churches and Burying-Places to be reſtor'd to them. This Peace laſted till the Perſecution of *Diocleſian*, which was denounced in the Year 303. Abundance of Chriſtians ſuffer'd Martyrdom in the Perſecutions of *Decius* and *Valerian*.

Q. What was the State of the Church during theſe Perſecutions?

A. It made ſuch a ſurprizing Progreſs during that time, that an Antient had reaſon to ſay, That the Blood of the Martyrs was the Seed which produc'd an abundant Harveſt of new Chriſtians. In the very firſt Century there were Churches eſtabliſhed in all the Provinces of *Italy*, *Egypt*, the *Eaſt*, and *Africk*. In the ſecond there were ſome in *Aſia* and *Gaul*. The Number of Chriſtians multiplied ſo prodigiouſly, that in the third Century more than one half of the *Roman* Empire became Chriſtians. There were many Churches in all the Cities; they were govern'd by Biſhops, Prieſts, and Deacons. Of thoſe Churches ſome were more Eminent, and the Biſhops of them had more Authority than others. That of *Rome*, founded by St. *Peter* and St. *Paul*, was the firſt. Thoſe of *Alexandria* and *Antioch* held the ſecond and third Rank; and that of *Jeruſalem* was reſpected, becauſe it gave Birth to Chriſtianity. All theſe Churches were link'd together in the ſame Communion, and only compos'd, if we may ſay ſo, one Body.

CHAP. II.

The Succeſſion of the Biſhops of the Great Sees.

Q. WHO were the Succeſſors of S. *Peter* in the Church of *Rome*?

A. According to the common receiv'd Opinion, to S. *Peter* ſucceeded S. *Linus*, to S *Linus*, *Anacletus* or *Cletus*, and to him S. *Clement*. This Order is obſerv'd by S. *Irenæus*,

Irenæus, *Euſebius*, S. *Jerom*, and in the antient Catalogues of the Popes; but *Optatus*, *Rufinus*, S. *Auguſtin*, and ſome other *Latin* Authors, ſubſtitute S. *Clement* immediately to S. *Linus*, and place *Anacletus* in the third Rank. Some diſtinguiſh *Cletus* from *Anacletus*: The Author of the Apoſtolical Conſtitutions ſays that S. *Linus* was ordain'd by S. *Paul*, and S. *Clement* by S. *Peter*. S. *Epiphanius* conjectures that S. *Peter* at firſt ordain'd S. *Clement*; but he refuſing to accept the Pontificate, and going out of the way, that S. *Linus* and S. *Cletus* did ſucceſſively govern the Church of *Rome*, and that after the Death of S. *Peter*, S. *Clement* ſucceeded to S. *Cletus*. The beſt way is to hold to the moſt common and moſt antient Opinion.

S. *Linus* ſucceeded to the Apoſtle S. *Peter* in the See of *Rome*, very ſoon after his Martyrdom, which happen'd in the Month of *June*, in the Year of our Lord 65. The Time of his Pontificate, and thoſe of the firſt Popes, is differently fix'd by divers Authors. I ſhall generally follow *Euſebius*, the moſt antient Hiſtorian, unleſs ſome particular Reaſons oblige me to depart from his Calculation. S. *Linus* held the Pontificate twelve Years, and conſequently till the Year of Chriſt 77. The Pontificate of *Anacletus* laſted alſo twelve Years. S. *Clement*, according to the Confeſſion of all the Catalogues, was nine Years over the holy See, *i. e.* till the end of the firſt Century. *Evariſtes* ſucceeded him in the Year 100: His Pontificate laſted eight or nine Years. His Succeſſor was *Alexander*, in the Year 109, and his Pontificate laſted about ten Years. *Sixtus* I. ſucceeded in the Year 119. and govern'd the Church of *Rome* for the ſpace of ten Years. His Succeſſor *Theleſphorus* liv'd till the Year 139. *Hyginus* was after him only four Years over the See of *Rome*. After his Death the holy See was for ſome time vacant. *Pius* I. ſucceeded him, and govern'd the Church of *Rome* fifteen Years. *Anicetus* ſucceeded him in the Year 158, and his Pontificate was for eleven Years. His Succeſſor *Soterus* died in 177. *Eleutherus*, who ſucceeded him, held the holy See fourteen or fifteen Years. *Victor*, who ſucceeded him, died in 201, after having govern'd the Church of *Rome* for the ſpace of nine Years and ſome Months. After him *Zephyrinus* held the

See

See of *Rome* above eighteen Years, which carried the Succeſſion of the Biſhops of *Rome* to the Year 219, which is the Date of *Zephyrinus*'s Death. The Pontificate of *Calliſtus*, who ſucceeded him, laſted five Years and ſome Months. *Urban*, who ſucceeded him, govern'd the Church of *Rome* for the ſpace of eight Years and ſome Months. *Pontianus* fill'd the holy Chair about ſix Years. *Anterus* ſucceeded him about the end of 235, and was only one Month and ſome Days over the holy See. He died the third of *January* 236. S. *Fabianus*, his Succeſſor, govern'd the Church of *Rome* fourteen Years; and after his Death the See of *Rome* was vacant a whole Year; and *Cornelius* ſucceeded him about the Month of *June*, 251. He was ſent into Exile to *Centumcellæ*, and there died the fourteenth of *September*, 252. *Lucius*, who ſucceeded him, was ſent into Exile immediately after his Election, and return'd from it in 253. He died in 254. *Stephen* immediately ſucceeded him, and did not die till 257, in the Month of *Auguſt*. His Succeſſor, *Sixtus* II, ſufferr'd Martyrdom in 258. After his Death the See of *Rome* was vacant almoſt a whole Year. *Dionyſius* was preferr'd to it the twenty ſecond of *July* 259 and held it till the end of 269. *Felix*, who ſucceeded him, ſat only five Years on the holy Chair. The Pontificate of his Succeſſor *Eutychianus* laſted only ten Months, or thereabouts. That of *Caius*, who govern'd the Church of *Rome* after him, continu'd fifteen Years, and ended in 296. He was ſucceeded by *Marcellus*. This is the Catalogue of the Biſhops of *Rome*, from S. *Peter* till the end of the third Century.

Q. Are no Particulars of their Life and manner of Death known?

A. We know nothing certain concerning their Life; for what is related of them in the Pontifical Book, which our modern Authors have follow'd, is of no manner of Authority. As to the manner of their Death, they are all plac'd in the Martyrologies amongſt the Martyrs, excepting *Dionyſius* alone; but we have no Proofs of this founded upon Antiquity. S. *Irenæus* gives the Quality of Martyr to none of the Biſhops of *Rome*, of whom he has given us a Liſt, except to *Theleſphorus* alone. He is pro-

probably the first Bishop of *Rome*, after S. *Peter*, who suffer'd Death for the Faith of Jesus Christ. We afterwards find that *Pontianus* died in Exile, probably a violent Death, and that he is plac'd in the number of the Martyrs in the antient Martyrology of the Popes, publish'd by *Bucherius*. It is evident from the Letters of S. *Cyprian*, that *Fabianus* suffer'd Martyrdom under the Empire of *Decius*; and that *Cornelius* his Successor died in Exile. *Lucius* was likewise sent into Exile, but did not die there, nor did he suffer Martyrdom. The Manner and Day of the Martyrdom of *Sixtus* II. are taken notice of in the last Letter but one of S. *Cyprian*. We have no Proofs of the Martyrdom of *Stephen*, *Felix*, *Eutychian* and *Caius*. 'Tis plain, *Lucius* and *Dionysius* were not Martyrs. All the decretal Epistles attributed to these Popes, are at present own'd to be plainly Spurious.

Q. Since you have no more Particulars to tell me about the Bishops of *Rome*, which was the first See of the Church, pray go on to other Sees.

A. That of *Alexandria* was the second. The Church of that City was founded by S. *Mark*. The Year of its Foundation is not certain. 'Tis probable that S. *Mark* having left S. *Peter* about the Year of Christ 49. he went to *Alexandria*; but we cannot determine how long he staid there, nor when, or how he died. *Eusebius* places his Death in 61, and, having no surer Testimony than his, I will hold to this *Epocha*.

Q. I think I have heard say, That S. *Mark* establish'd a particular Society of Christians about *Alexandria*, whereof *Philo* gives a Description, and calls them *Therapeutes*. Some likewise date from hence the Origin of Monachism.

A. 'Tis true *Eusebius* believ'd that the *Therapeutes*, whose Life *Philo* has wrote, were Christians; and the Name of *Ascetick*s, which he gives them, has made them pass for Monks: But as the Term *Ascetick* is a general Term, which signifies those who lead a more austere and religious Life than others, it cannot be from hence concluded, that he believ'd these *Ascetick*s were Monks: The only thing in Dispute here is, whether those *Therapeutes* were Christians, as *Eusebius* believ'd, and per-

perſuaded thoſe who have follow'd him, or whether they were *Jews*. It is certain that the Life of thoſe *Therapeutes*, ſuch as *Philo* has deſcrib'd it, agrees very much with that of the Chriſtians: But then it muſt be own'd, he ſays a great many things that can agree to none but *Jews*; ſuch as the Obſervation of the Sabbath, the Table upon which they offered Bread, Salt, and Hyſſop, in Honour of the conſecrated Table which was within the Porch of the Temple, whereon they us'd to put the unlevened Bread, and Salt without any Mixture, the Myſtery of the Septenary Number, *&c.* Beſides, *Philo* ſpeaks of thoſe *Therapeutes*, as a particular Sect, retir'd from the World, that ſpent their Time in reading the Writings of their antient Authors, in ſinging Hymns and Songs compos'd by ſome of their own Sect, in a Chorus of Men and Women, and in dancing together the whole Night, which does in no wiſe agree with the Uſages of the antient Chriſtians. *Philo* no where gives them the Name of Chriſtians, nor do we find that ever the Chriſtians were called *Therapeutes*. Is it likely he would have given ſo many Elogiums to People of a different Religion from his own? And, ſuppoſing this, can we ſay that *Philo*, who wrote before S. *Mark*'s Arrival at *Alexandria*, or at leaſt very ſoon after, could ſpeak of the Diſciples of that Evangeliſt, as of a Sect eſtabliſh'd and ſettled at *Alexandria* for a conſiderable time? All this makes it very dubious, that thoſe *Therapeutes* were Chriſtians, and Diſciples of S. *Mark*. *Euſebius* advanc'd this only upon bare Conjectures. 'Tis much more probable that they were *Jews*. Some have fancied that this was a particular Sect of contemplative *Eſſenes*; but *Philo* diſtinguiſhes them from the *Eſſenes*, of whom he ſpeaks in the preceding Book; beſides, the Manner of Life of the *Therapeutes* is very different from that of the *Eſſenes*. We know nothing of that Sect but what *Philo* tells us; and 'tis likely that he exaggerated the Matter, in deſcribing the Life of certain *Jews* living about *Alexandria*, rather like an Orator than an Hiſtorian. Theſe are my Thoughts of the *Therapeutes*.

Q. You have oblig'd me, in unravelling this Point of Hiſtory: Pray return to the Succeſſors of S. *Mark* in the See of *Alexandria*.

A. I can hardly tell you any thing but their Names, and the length of their Pontificate, which will be more easily represented to you by the following Table, than any other way.

The TABLE.

The Names of the Bishops of *Alexandria.*	The beginning of their Pontificate.	The length of their Pontificate.
Anianus,	62	22
Abilius or *Avilius,*	84	13
Cerdon,	97	11
Primus,	109	12
Justus,	119	11
Eumenes or *Himeneus,*	130	13
Mark or *Marcian,*	143	10
Celadion,	153	14
Agrippa,	167	12
Julian,	179	10
Demetrius,	189	43
Heraclas,	232	16
Dionysius,	248	17
Maximus,	265	16
Theonas.	281	19

Q. One has no more to do than to cast ones Eyes upon this Table, in order to see the Succession of the Bishops of *Alexandria*, during the three first Centuries; pray do the same thing for the Bishops of *Antioch.*

A. It is not so easie to fix the Epocas of the Bishops of *Antioch*, because *Eusebius* has not given us an exact List of them. He calls *Evodius* the first Bishop of *Antioch* after the Apostles, and places the beginning of his Pontificate at the Year of our Lord 43; but this is only by Conjecture, nor does he tell us the Length of it. He places the beginning of S. *Ignatius*'s Pontificate, whom some have made the immediate Successor of the Apostle in the See of *Antioch*, at the Year of the Empire of *Nero* 14, and of Jesus Christ 68. This holy Pontiff was made a Martyr under the Empire of

of *Trajan* in the Year 107. To him ſucceeded *Heron*, *Cornelius*, *Heros*, *Theophilus*, and *Maximinus*. It is not known how long each of theſe govern'd the Church of *Antioch*, nor what Year they began, and died. *Euſebius* does not mention it in his Hiſtory, and ſeems not to have plac'd them in the order of Chronology, but meerly according to his own Fancy. He places the End of the Pontificate of *Theophilus* in 177, and yet it appears by his Writings that he was alive in the Year 181, in which Year he was ſucceeded by *Maximinus*. To him ſucceeded *Serapion* in the 10th Year of *Commodus*, 189 or 190. He govern'd that Church, according to *Euſebius*, till the firſt Year of the Empire of *Caracalla*, in 211, and was ſucceeded by *Aſclepiades*: But it appears by the Letter of *Alexander*, Biſhop of *Jeruſalem*, in which he Congratulates the People of *Antioch* upon their Choice of *Alexander*, that it was the preceding Year, which was the laſt of the Empire of *Severus*. *Euſebius* places his Death at the Year 217. He was ſucceeded by *Philetus*, and *Philetus* by *Zebinus*. The laſt muſt have liv'd till 238, the Year in which S. *Babylas* was made Biſhop of *Antioch*, who ſuffer'd Martyrdom under the Perſecution of *Decius*, in 250 or 251. *Fabius* ſucceeded to *Babylas*. S. *Dionyſius* of *Alexandria* wrote in 251 and 252 to Pope *Cornelius*; and ſo the beginning of his Pontificate is certain, but not ſo the end of it; for *Euſebius* makes it but two Years, and that of his Succeſſor *Demetrius* eight Years, whereas *Georgius Sincellus* and *Nicephorus* give him more Years, and take from thoſe of his Succeſſor. But however thoſe Pontificates be reckon'd, *Paulus Samoſatenus* was raiſed to the See of *Antioch* in 260, and diſpoſſeſs'd in 272. *Domnus*, who was elected in his Place, took Poſſeſſion of that See. *Timæus* and *Cyrillus*, who ſucceeded him one after another, continu'd the Succeſſion to the beginning of the fourth Century.

Q. I think you have likewiſe promis'd to give me the Succeſſion of the Biſhops of *Jeruſalem*, becauſe of the Reſpect that was paid to that Church.

A. *James* the Brother of our Lord, who was the firſt Biſhop of that Place, being dead, as we have related in the Year of Chriſt 60, was ſucceeded by *Simeon* the Son

of

of *Cleophas*. He was Bishop there when *Jerusalem* was besieg'd and taken by the *Romans*; but 'tis affirm'd that the Christians went out of that City before it was besieg'd, and that they retreated to *Pella* on the other side of *Jordan*, and that they return'd after the War was over. *Simeon* went out of it, and return'd with them, and continu'd to govern that Church till the Empire of *Trajan*, under whom having been brought before *Atticus*, Governor of *Palestine*, after having suffer'd divers Tortures, he was condemn'd to Death, and was crucified in the 120th Year of his Age, the tenth Year of *Trajan*, and 107th of Christ, according to the Chronicle of *Eusebius*, which is the Monument of most Credit that we have in that Matter. *Justus* succeeded to *Simeon*; his Death is placed in 111; and from thence they reckon till the eighteenth Year of the Empire of *Adrian*, the 135th of our Lord, that is to say, twenty four Years, or thereabouts, twelve Bishops of *Jerusalem*, all of the Nation of the *Jews*, whose Names *Eusebius* mentions, without saying any thing more of them. After that begins a new Succession of Bishops of *Jerusalem*, who were not of the Jewish Nation, down to *Mark*, who began his Pontificate in 135, and continu'd in it till 156. Then *Eusebius* sets down the Names of his Successors, without mentioning the Time or Length of their Pontificate. He only observes that *Narcissus* flourish'd under the Empire of *Commodus*. This Bishop was remarkable for his Virtue and Miracles. *Eusebius* tells us he chang'd Water into Oil on the Vigils of the Feast of *Easter*. Having been accus'd of an atrocious Crime, three Persons were successively put in his Place; but after the Death of the last, *Narcissus* appear'd again, and took upon him the Government of his Church. Towards the end of his Life, he disburthen'd part of his Charge upon *Alexander* Bishop of *Cappadocia*, whom he chose for his Colleague, and who succeeded him. This last liv'd till the Persecution of *Decius*, under whom he died in Prison for the Faith, in the Year 250 or 251. *Mazabanes*, who is mention'd in *Dionysius Alexandrinus*'s Letter to Pope *Stephen*, succeeded him, and to *Mazabanes* succeeded *Himeneus*, who assisted at the Councils held in 264 and 270, against *Paulus Samosatenus*.

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He

He govern'd the Church of *Jeruſalem* very long, ſince *Euſebius* makes him to be ſucceeded in the Year 298 by *Zabdas*, who liv'd to the beginning of the following Century.

Q. What you have ſaid of the taking of the City of *Jeruſalem* by the *Romans*, puts me in mind that you have not continu'd the Hiſtory of the *Jews* from *Herod*.

A. 'Tis true; but this is the proper Place for reſuming it, and continuing it till the entire Deſtruction of *Jeruſalem*, and the total Diſperſion of the Jewiſh Nation. This Hiſtory hath ſo eſſential a Connexion with that of the Church, that it cannot be omitted. And therefore you will allow me to make a Digreſſion here, to give you an account of what hapned to this unfortunate Nation, from the Time of the putting the Meſſias to Death. There you will ſee the Accompliſhment of the Predictions of Jeſus Chriſt about the Deſtruction of *Jeruſalem* and the Temple, about the Deſolation of the Jewiſh People, and the terrible Effect of the Imprecation the *Jews* made againſt themſelves, when they ſaid to *Pilate*, *Let his Blood fall upon us and our Children:* This ſhall be the Subject of our next Diſcourſe.

CHAP. III.

The Hiſtory of the Jews, *from the Death of* Herod *to the entire Diſperſion of that Nation.*

Q. YOU are to entertain me to Day with the Hiſtory of the *Jews*; pray reſume it from the Death of *Herod*, and continue it to the Deſtruction of *Jeruſalem*.

A. That's what I'm going to do. *Herod* dying ſome Months after the Birth of Jeſus Chriſt, *Archelaus*, his Son by *Maltace* a *Samaritan* Woman, poſſeſs'd *Judæa*, *Samaria* and *Idumea*, under the Title of an Ethnarchy. His own Brother *Herod-Antipas* was declar'd Tetrarch of *Galilee* and *Peræa*; and *Philip* Son to *Herod* by his fourth Wife *Cleopatra*, who was of *Jeruſalem*, was Tetrarch of *Iturea* and *Trachonitis*.

chonitis. It was the Emperor *Auguſtus* who made that Diſtribution of the Territories of *Herod* the Great. *Archelaus* governing the *Jews* tyrannically, the chief Men of that Nation carried their Complaints to *Rome.* There *Archelaus* was condemn'd to Exile; he loſt his Eſtates, and was baniſh'd to *Vienne* the tenth Year after the Death of *Herod*, and the ſixth of the common *Æra* from the Birth of Jeſus Chriſt; which begins four Years after the true *Epocha* of his Birth. After the Exile of *Archelaus*, his Territories were reduc'd to the form of a Province of the Empire. *Judæa* had a particular Governor diſtinct from that of *Syria.* *Quirinus* was ſent thither; he made an Inventory of the Eſtate of *Archelaus*, and number'd the People of the *Jews.* Some *Jews*, diſliking this numbring, did revolt, having for their Captain one *Judas* a *Galilean*; but the Rebels were ſoon diſpers'd. *Judæa* often chang'd their Governors, and even *Pontius Pilate*, under whom we have told you Jeſus Chriſt ſuffer'd. *Pilate* having been remov'd the Emperor *Caius* gave to *Agrippa*, the Son of *Ariſtobulus*, the Son of *Herod* and *Mariamne*, the Daughter of *Hircanus*, the third part of the Kingdom of his Grandfather *Herod* the Great, with the Title of King, the thirty ſeventh Year of the vulgar *Æra.* At firſt *Agrippa* had only the Dominions of his Uncle *Herod-Philip*, who died with the Tetrarchy of *Abylene*, which *Lyſanias* had been poſſeſs'd of. *Herod-Antipas* who was ſtill Tetrarch of *Galilee*, urged by his Wife *Herodias*, Siſter to *Agrippa*, took a Journey to *Rome*, in order to obtain the Title of King; but he was baniſh'd to *Lyons*, upon the Accuſations of *Agrippa*, who enrich'd himſelf with his Spoils. Some time after, *Claudius*, who was *Agrippa*'s Friend, coming to the Empire, not only confirm'd to him the Title of King, but alſo enlarg'd his Eſtates, by giving him *Judæa* and *Samaria*, ſo that he had the entire Kingdom of his Grandfather *Herod.* *Agrippa* dying in the Year 44, by a Judgment from Heaven, for giving ear to the Acclamations of the People, who cried, *This is not the Voice of a Man, but the Voice of a God*, as it is related in the *Acts of the Apoſtles*, left one only Son, aged ſeventeen Years, who was called by his own Name. *Claudius* had a mind to have him ſucceed *Agrippa*;

pa; but his Miniſters thinking him too young to govern a Kingdom ſo mutinous and factious, *Judæa* was reduc'd to the form of a Province, and the Emperor ſent Governors to it: He only left to *Herod*, Brother to *Agrippa*, who was King of *Chalcis*, (a Country between the Mountains of *Libanus* and *Antilibanus*) the right of naming the High-Prieſts of the *Jews*. After the Death of this laſt *Herod*, *Claudius* gave to *Agrippa* II. the Kingdom of his Uncle; inſtead of which he gave him, four Years after, the Tetrarchies of *Philip* and *Lyſanias*. *Nero* enlarg'd this Kingdom with part of *Galilee*, giving to *Agrippa* the Second, *Tiberias*, with ſeveral Cities and Towns on the other ſide *Jordan*. This *Agrippa* had a Palace at *Jeruſalem*, the keeping of the Temple, and the right of Naming the High-Prieſts, as well as of Depoſing them; for from *Herod* to the Deſtruction of *Jeruſalem*, the High-Prieſthood was no longer tied to one Family, as it had been formerly, and poſſeſs'd by one only Perſon for Life; but the Kings and Governors of *Judæa* nam'd the High-Prieſts, and depos'd them at Pleaſure: So that that eminent Dignity became a Prey to the Ambitious, and fell into unworthy Hands.

Q. Were the *Jews* peaceable during all theſe Revolutions that happen'd in *Judea*?

A. They could not bear to ſee themſelves entirely ſubject to the *Romans*. The inſatiable Avarice and Cruelty of the Governors, and the Inſolence of the Soldiers, made them great Sufferers. The Country ſwarm'd with Robbers and Impoſtors, that fomented Seditions; and there was a Band of Zealots, who would have quite ſhaken off the Yoke of the *Romans*, which was at laſt the Ruin of that Nation. Under the Reign of *Claudius*, in the Year of Chriſt 48, *Cumanus* having order'd a Cohort to ſtay near the Temple, during the Feaſt of the Paſſover, and one of the Soldiers having been guilty of an inſolent Action in Preſence of the People, the *Jews* reveng'd themſelves upon the Soldiers: But the whole Army came up, and charg'd the *Jews*, and kill'd 20 or 30 Thouſand of them. The People drew together again, and *Cumanus*, to put an End to the Diſorder, caus'd the Soldier who was in Fault to be puniſh'd: Some time after *Cumanus*

manus was sent to *Rome* by *Quadratus* Governor of *Syria*, with the Deputies of the *Jews* and *Samaritans*, who had begun the War. The Emperor *Claudius* gave the Cause for the *Jews*, banish'd *Cumanus*, and sent *Claudius Felix* in his Room, to be Governor of *Judæa*. This Man purg'd *Judæa* of Robbers. He caus'd *Jonathan* to be assassinated, who had been High-Priest. The Impunity of this Crime encourag'd many Assassins, who came to *Jerusalem* during the Festival, with Daggers under their Cloaths, and without Fear kill'd whom they pleas'd. The *Jews* and Strangers at *Cæsarea* came to Blows; to quiet which Sedition *Felix* sent his Soldiers. The People abus'd them, but the Soldiers being enrag'd, massacred many *Jews*. In fine, open War against the *Romans* began in the 12th Year of *Nero*'s Reign, and the 66th of our *Æra*. *Gessius Florus* was at that time Governor of *Judæa*; and his Cruelty occasion'd the Insurrection. The *Syrians* who dwelt at *Cæsarea*, and had often fallen upon the *Jews*, took up Arms once more, and murder'd twenty thousand of them. Those of them that remain'd were sent to the Gallies by *Florus*, who had done them this Mischief. This Injustice having irritated the *Jews*, they, in their Turn, kill'd the *Syrians*, in Places where they thought themselves most secure. Thus the War was rekindled in all the Cities of *Judæa*, and thence spread to *Egypt* and the *East*. An infinite Number of *Jews* were massacred at *Alexandria* and *Antioch*. *Cestius*, Governor of *Syria*, came into *Judæa*, to revenge the Death of the *Roman* Troops, which the *Jews* had cut off a little while before in *Jerusalem*. He burnt several Towns in his March, and halted at *Gabaon*, where the *Jews* set upon his Army, put it in Disorder, and had certainly beat them, if a Division had not arose among them about the Amnesty that was offer'd them. When *Cestius* came near to *Jerusalem*, the Seditious People abandon'd the Lower City, retir'd into the Upper, and took Possession of the Temple. *Cestius* made an Assault, but not being able to force open the Gate of the Temple, he retir'd: The Besieged pursu'd him, and engag'd him with so much Success, that the rest of his Army was only sav'd by Favour of the Night. This Advantage made the *Jews* re-

solve

ſolve to declare War, and prepare themſelves to maintain it. *Nero* being inform'd of this Revolt, ſent *Veſpaſian* with Troops to quell the Rebels. *Veſpaſian* aſſembled his Army in *Syria*. In two Campaigns he took all the Towns of *Galilee*, and prepar'd to beſiege *Jeruſalem*, when *Nero* died. *Veſpaſian* being call'd to the Empire, left *Titus* his Son in *Judæa*, and order'd him to proſecute the War. *Titus* laid Siege to *Jeruſalem* in the Year 70, before the Paſſover. The City was ſtrong, and well provided; the Inhabitants reſolute, but divided into many Factions: They refus'd the Propoſals of Peace which *Titus* made them, and defended themſelves vigorouſly: Notwithſtanding which, *Titus* took the Fortreſs *Antonia*, and attack'd the Temple. A Soldier ſet Fire to it, which burnt it the tenth Day of *Auguſt*; and the Upper City, where the Seditious Perſons retir'd, was carry'd by Aſſault the tenth of *September*. Above 1300000 *Jews* periſh'd in that War: The City of *Jeruſalem* was raz'd to the Foundation, except only ſome Towers. However, there remain'd ſome Inhabitants about the City, and by little and little the *Jews* and Chriſtians came to ſettle there, and built a new City, which ſubſiſted till *Adrian*'s Time.

Q. Before you purſue this Hiſtory, pray explain to me what were the different Sects of the *Jews*, which you mention'd in the Hiſtory of the Goſpel, ſuch as the *Phariſees*, *Sadducees*, *Herodians*, &c. what was their Doctrine, and when did theſe Sects begin?

A. There are ſcarce any Footſteps of different Sects among the *Jews*, before the Government of the *Aſmoneans*. The Goſpel ſpeaks of the *Phariſees*, *Sadducees*, and *Herodians*. *Joſephus* omits theſe laſt, and joins the *Eſſenes* to the *Phariſees* and *Sadducees*. He likewiſe ſpeaks of the Followers of *Judas*, who pretended that no other Sovereign ſhould be acknowledg'd upon Earth but God only. The *Phariſees* were already a powerful Sect, under the Reign of *Alexander Jannæus*. They were fond of their Traditions, and affected to appear auſtere and mortified. They believ'd their Traditions came from a Law which God had given to *Moſes* by Word of Mouth upon Mount *Sinai*: They believ'd the Reſurrection, and the Rewards

Rewards of another Life. The *Sadducees*, on the contrary, rejected Traditions, denied the Spirituality of Angels and human Souls, and the Reſurrection of the Body. The *Eſſenes* maintain'd the Immortality of the Soul againſt the *Sadducees*, and differ'd from the reſt of the *Jews* only by a more pure and more regular Life. The *Herodians* bear the Name of one of the *Herods*; ſome believe of *Herod* the Great; others fancy 'twas *Herod* Tetrarch of *Galilee*, who liv'd at the time of the Preaching of our Bleſſed Lord. 'Tis believ'd they Taught that *Herod* was the Meſſiah. They muſt have had ſome peculiar Doctrine, ſince Jeſus Chriſt warns his Diſciples to beware of the Leaven of *Herod*. This Sect was not numerous, and laſted no longer than *Herod*'s good Fortune. The other three, which begun about the Time of the *Maccabees*, ſubſiſted among the *Jews* a good while after the Deſtruction of *Jeruſalem*. Some Chriſtian Authors, and thoſe very antient, ſpeak of ſome other Sects of the *Jews*, but properly ſpeaking there were no more but thoſe three that *Joſephus* mention.

Q. What was the State of the Jewiſh People, after the Deſtruction of *Jeruſalem*, under *Titus*?

A. They were diſpers'd into ſeveral Parts of the World; ſome of them dwelt in *Paleſtine*, others fled to divers Places, where there were People of their own Religion. This People that was Perſecuted every where, and naturally diſpos'd to Revolt, rais'd Seditions in many Places. Under the Empire of *Trajan* they revolted in *Egypt*, in the Iſle of *Cyprus*, and in *Meſopotamia*; they Maſſacred many of the Inhabitants of thoſe Parts, and were at laſt cut to pieces and diſpers'd. The *Jews* of *Paleſtine* revolted under the Empire of *Adrian*, about the Year of our Lord 134. Their Captain was one *Barcochebas*, whom they declar'd King. He ravaged *Judæa* and *Syria*, and Maſſacred abundance of People. All the other *Jews* of *Paleſtine* follow'd his Example, and revolted. *Severus* was ſent againſt theſe Rebels; he attack'd them in ſeparate Bodies, and defeated them. *Jeruſalem* was once more beſieg'd by the *Romans*, and deſtroy'd a ſecond time about the Year 136. *Barcochebas*, Head of the Revolt, was taken and puniſh'd as he deſerv'd. The City of *Jeruſalem* was entirely ruin'd, as was likewiſe that of *Bethel*,

thel, which held out a pretty long Siege, with 50 Caſtles, and 985 Towns of *Judæa*. They reckon above 500000 *Jews* kill'd upon ſeveral Occaſions, without counting thoſe who periſh'd by Hunger, Sickneſs, and Fire. Thoſe who ſurviv'd that ſecond Deſtruction of their Nation were Sold at *Terebinthus* and *Gaza*. Some others were tranſported into *Egypt*, and *Judæa* was wholly diſpeopled of *Jews*. *Adrian* commanded them never to ſet foot in *Jeruſalem* or thereabouts, and caus'd a new City to be built upon its Ruins, which he call'd *Elia*. He peopled it with a *Roman* Colony, and adorn'd it with Edifices. However there remain'd many *Jews* in *Paleſtine*, who revolted under the Empires of *Severus*, *Conſtantine* and *Conſtantius*; but they were ſoon reduc'd. The Emperor *Julian* endeavour'd to have their Temple rebuilt; but 'tis ſaid, that Balls of Fire, which flew out of the Foundation that they were digging, oblig'd them to give over that Enterpriſe. From that time we don't find that the *Jews* made any Attempt, under the Chriſtian Emperors, to regain their Liberty, or rebuild their Temple. They liv'd in Subjection to the Emperors, having liberty to exerciſe their Religion, with moſt expreſs Orders not to inſult the Chriſtians in the leaſt, nor to do any thing to draw them over to their Sect. The Deſtruction of their Temple, which was the only Place where they could offer Sacrifice, render'd the Exerciſe of their Religion impracticable. The Succeſſion of the Sacerdotal Races was interrupted, and the Confuſion amongſt them was ſo great, that they could ſcarce diſtinguiſh their Tribes and Families: However, they endeavour'd for ſome time to keep up a form of Government, as to what regarded their Religion. The *Jews* that were left in *Judæa*, choſe a Chief, whom they call'd a Patriarch; and thoſe who were in the *Eaſt* gave their Chief the Title of Prince of the Captivity. The Patriarchs were aboliſh'd by an Edict of *Theodoſius*, ſet forth in 429; and what ſome tell us of the Continuance of the Princes of the Captivity, as far down as the eleventh Century, is very uncertain. The *Jews* being diſpers'd thro' all Nations had no longer any Kings or Magiſtrates, but only Rabbies or Doctors, who Teach in their Synagogues. If there appear'd from time to time

falſe

falſe Meſſiahs, who affected to be call'd Kings they were very ſoon brought to nothing. But enough has been ſaid of the Jewiſh Nation: Let us return to the Thread of our Hiſtory.

CHAP. IV.

Of the Hereſies of the Three firſt Ages.

Q. ACcording to the Plan which you have laid down for my Inſtruction in Eccleſiaſtical Hiſtory, you left off at the Hereſies of the three firſt Centuries: Before you give me the Detail of them, be pleas'd to let me know what is Hereſie?

A. We call *Hereſie* a Society of People who follow the Errors of ſome particular Perſon, and hold Doctrines that are contrary to thoſe which the Church has receiv'd from Jeſus Chriſt, *i. e.* who deny the Truths which he hath Taught, or who teach Errors that are contrary to his Doctrine. Thoſe who ſeparate from the Church upon Points of Diſcipline, are call'd *Schiſmaticks?*

Q. When did Hereſies begin in Chriſtianity?

A. Hegeſippus an antient Author whoſe Teſtimony is produc'd by *Euſebius*, affirms, that they did not begin till after the Martyrdom of S. *James* the Juſt, Biſhop of *Jeruſalem*, under the Pontificate of *Simeon* the Son of *Cleophas*, (that is after the Year of Chriſt 60) and that one *Trebutis* being diſpleas'd that he was not made a Biſhop, was the firſt who began to corrupt ſome Believers by the Errors which he taught. We know not who this *Thebutis* was, nor what was his Hereſie. We don't find that he had any Followers, nor that he gave his Name to any Sect. S. *Clement* of *Alexandria* ſays, That Hereſies did not begin till under the Empire of *Adrian*; and *Euſebius* fixes the beginning of moſt of the Hereſies at the ſame time.

Q. Is this *Epocha* juſt?

A. It muſt be own'd that *Simon Magus* publiſh'd his Errors before that time, and that he ſet up a Sect which gave riſe to moſt of the antient Hereſies. *Simon* was from the Town *Gitton* in the Country of *Samaria*:

He render'd himſelf famous in that Place by his Enchantments, and made the People look upon him as an extraordinary Perſon, calling himſelf *The great Power of God.* He had abundance of Followers. S. *Philip*, one of the firſt ſeven Deacons, being come to *Samaria* in the thirty fourth Year of Jeſus Chriſt, having Preach'd and Converted a very great number of Men and Women, *Simon* alſo believ'd among the reſt, was baptized, and followed S. *Philip*, being aſtoniſhed at the Prodigies and Miracles which he wrought. When he ſaw afterwards that S. *Peter* and S. *John*, who were ſent by the Apoſtles to *Samaria*, made the Holy Ghoſt to deſcend viſibly upon the Believers, by laying their Hands on them, he offer'd them Mony, that they might beſtow that Power on him, and that thoſe on whom he ſhould lay his Hands might likewiſe receive the Holy Ghoſt. But S. *Peter* having rejected his Propoſal, and ſharply upbraided him for his Fault, exhorting him however in the mean time to Repent, he withdrew, after begging of S. *Peter* that he would pray for him. Having thus ſeparated himſelf from the Apoſtles, he endeavour'd to ſet up againſt them; he warmly applied himſelf to Magick, by means whereof he perform'd Things that ſurpriz'd the whole World. He left *Samaria*, travell'd through divers Provinces, and arriving at *Tyre*, there he bought a publick Woman call'd *Helena*, whom he afterwards carried along with him whereſoever he went. After having viſited the Provinces in the *Eaſt*, he came to *Rome* where S. *Juſtin* affirms they erected a Statue for him, bearing this Inſcription, *To Simon the Holy God:* But it is very probable, as able Criticks have obſerv'd, that this Father was miſtaken, and that he took the Statue of the God *Semon Sangus*, for the Statue of *Simon*. Be that as it will, 'tis certain he came to *Rome*, and that he had Followers there, till S. *Peter* coming to that City, confounded him, and deſtroy'd his Power. Several Authors of the fourth and fifth Centuries relate, That *Simon* raiſing himſelf up into the Air by two Demons in a Chariot of Fire, fell down headlong by the effect of S. *Peter* and S. *Paul*'s Prayers, and died of the Fall; but this Hiſtory ſeems to be Apocryphal.

Q. What were the Errors of *Simon* and his Followers?

A. *Simon*,

A. Simon, according to the Syſtem of the *Platoniſts*, invented a Genealogy of *Æons* in God, *i. e.* a Train of Attributes, which he ſeems to have made real Beings. As for himſelf, he call'd himſelf *The Great Power of God*, which the *Samaritans* worſhipp'd as the Eternal Father, who appear'd to the *Jews* in Quality of the Son, and whom the *Gentiles* worſhipp'd under the Name of the Holy Spirit. He aſcrib'd to *Helena* (his Concubine) the Quality of the firſt Intelligence of the Sovereign Virtue: To her he attributed the Production of Angels, and to the Angels the Creation of the World. He maintain'd that he came down to deliver Mankind from the Tyranny of Angels; that he had taken on him the Form of Man, altho' he was no Man, and that he had no real Body; that he ſeemingly ſuffer'd in *Judæa*, tho' in reality he did not; that no Credit ought to be given either to the Law or the Prophets, and that good Works were uſeleſs; for which reaſon thoſe of his Sect made no Scruple of committing all manner of Crimes.

Q. Theſe were ſtrange Notions indeed! Did many People embrace them? And did the Sect of *Simon Magus* ſubſiſt long?

A. Simon had many Followers in his Life time, particularly at *Samaria*; he had likewiſe Diſciples among other Nations; his Followers were call'd *Simonians*. There were many of them alſo in the Time of S. *Ireneus*; but *Origen*, who liv'd in the third Century, affirms, that in his Time that Sect was reduc'd to a very ſmall Number.

Menander, one of the chief Diſciples of *Simon*, who was alſo a *Samaritan*, of the Town of *Capparacia*, and a Magician by Profeſſion, made himſelf Head of a particular Sect, making ſome Change in the Doctrine of his Maſter. He maintain'd that the Sovereign Virtue was unknown; but he ſaid he was ſent by the inviſible Powers to be the Saviour of Men. He maintain'd that his Diſciples receiv'd Immortality by his Baptiſm, and that thoſe who receiv'd it right ſhould live for ever without growing old or dying. He had abundance of Followers at *Antioch*: There were many of them even in S. *Juſtin*'s Time.

Q. Is the Hereſie of *Simon* the moſt antient?

A. That of the *Nicolaitans* will not yield to it for Antiquity, if it be true that the Author of it was *Nicolas* one of the ſeven firſt Deacons, as S. *Irenæus* ſays, and many others after him; but S. *Clement* of *Alexandria* and ſome other antient Authors affirm, that thoſe who were called *Nicolaitans* had abus'd his Diſcourſe and Actions, in order to maintain their Errors. 'Tis ſaid, that having had a handſome Wife, and that the Apoſtles having upbraided him with being Jealous of her, he caus'd her to be brought into the middle of the Aſſembly, and allow'd her to Marry again. S. *Clement* adds that he advanc'd, *We ought to make uſe of Fleſh:* That that Maxim had given ground to believe, he allow'd of all manner of Pleaſures; but that by this he means nothing but that we ought to mortifie the Fleſh.

Whatever favourable Explanation we may give to the Actions and Words of *Nicolas*, it muſt be own'd, they are equally imprudent, and that from the very Time of the Apoſtles there were Sectaries that bore his Name, whereof mention is made in the *Apocalypſe*. It is not likely they would have been ſo call'd in the Church, if *Nicolas* had not truly been the Author of that Sect, or that they would have taken that Name without ground.

Q. What were the Errors of the *Nicolaitans?*

A. The Errors of the firſt *Nicolaitans* rather regarded Manners than Faith, as we learn from the *Revelations*, where God praiſes the Angel of *Epheſus* in the 2d Chap. becauſe he had in deteſtation the Works of the *Nicolaitans*; and then, in the Words directed to the Angel of *Pergamus*, they are accus'd of holding the Doctrine of *Balaam*, by enjoining to eat Meat offer'd to Idols, and proſtitute themſelves by Fornication. S. *Irenæus* does not accuſe them of any other Error; and S. *Clement* of *Alexandria* reproaches them only for their Immoralities and Debaucheries. But there were *Nicolaitans* afterwards, who gave into the Errors of the *Gnoſticks*, of which they made one Branch. Theſe new *Nicolaitans* did not appear till after *Saturninus* and *Carpocrates*.

Q. What do you mean by the *Gnoſticks?*

A. The *Gnoſticks* are not a diſtinct Sect; but is a Name which the firſt Hereticks took, becauſe they boaſted they had

had extraordinary Light and Knowledge, which they call'd *Gnosè*. This falſe Science began in the very Time of the Apoſtles, and it is probably that of which the Apoſtle S. *Paul* ſpeaks, when he warns *Timothy to avoid prophane Novelties, and to oppoſe all that Knowledge which is falſly call'd Science, whereof ſome making Profeſſion have wandred from the Faith; not to amuſe himſelf with Fables, and Genealogies without end, which rather ſerve to raiſe Diſputes, than to eſtabliſh by Faith the true Building of God.* This is the Character of the *Gnosè*, whereof the principal Part conſiſted in compoſing Combinations and Genealogies of *Æons* or Attributes and Operations of the Deity. But as theſe Ideas are arbitrary, they did not agree among themſelves about the Names, Number and Order of theſe *Æons*. They all attributed the Creation and the Government thereof to thoſe *Æons*, or the Angels whom they produc'd, and not to the Supreme God. They believ'd that the Law of *Moſes*, the Prophecies, and in general all the Laws were the Work of the Creator of this World, whom they diſtinguiſh'd from the Sovereign God, or the heavenly *Æons* that compoſe and make up the Plenitude of the Deity. They taught that Chriſt who was ſent from on high to ſave Mankind, did not take on him true Fleſh, nor ſuffer'd really, but only in appearance. Their Principles led them to all Looſeneſs and Libertiniſm. They taught it was lawful, and even praiſe-worthy, to give up our ſelves to the Pleaſures of the Fleſh, which made them commit without ſcruple, horrible Obſcenities and Abominations. Some of them liv'd with one anothers Wives in common. They had an Averſion to Faſting; they ſhun'd and diſapprov'd of Martyrdom; they were likewiſe accus'd of other Abominations, as offering a baſe and ſcandalous Euchariſt, by beating a new-born Child in a Mortar, and eating it; and abundance of other ſcandalous Things ſo extraordinary, that S. *Juſtin* dares not affirm they committed them. The Names given to the *Gnoſticks* were as different as their Doctrines. The moſt antient are called *Eutichites* or *Eutuchites*; others were call'd *Barbelonites*, *Phibionites*, *Borborites*, *Stratioticks*, *Zacheans*, *Coddians*, *Levites*, &c. They founded their Principles and Practices upon Apocryphal Books that were

full of Impieties. The Sects of the *Gnoſticks* ſpread extremely in the World, and laſted a good part of the fourth Century.

The *Cainites*, or *Cainians*, ſo call'd from *Cain* whom they honour'd, ſucceeded to the *Nicolaitans*, or rather the Sect of the *Nicolaitans* went into that of the *Cainites*, as *Tertullian* obſerves in his Book of Preſcriptions. They were alſo of the Number of the *Gnoſticks*, but they begun before the Sect of *Valentinians*, according to S. *Irenæus*, altho' S. *Epiphanius* and *Theodoretus* make them come from the other. They diſtinguiſh'd two Virtues; the one ſuperior, which they call'd *Sophia* or Wiſdom; the other inferior or poſterior, that made the World. They ſaid that *Cain*, *Eſau*, and *Corah*, the *Sodomites*, and all the other Criminals of that Nature, belong'd to the ſuperior Virtue, and that it was for this reaſon that they were perſecuted by the Creator of this World. They believ'd that *Judas*, by betraying our Lord, had accompliſh'd the Myſteries, becauſe the Power of the Creator had been deſtroy'd by the Death of Jeſus Chriſt. They condemn'd the Law, and denied the Reſurrection. They made the Sovereign Perfection to conſiſt in deſtroying the Works of the Creator, and oppoſing his Law, by committing all manner of Crimes. To the *Cainites* we may join the *Ophites* and the *Sethians*, becauſe of the Similitude of their Doctrines, and becauſe they alſo make a Branch of the *Nicolaitans* and *Gnoſticks*. The *Ophites* are call'd ſo from a Serpent which they worſhip'd, which they ſhut up in a Cavern, and to which they offer'd ſome of the Bread, which they did eat, and made their Euchariſt of it, after they had wallow'd in it. According to S. *Irenæus*, there were a kind of *Gnoſticks* who acknowledg'd *Jaldabaoth* for the laſt and moſt imperfect of the *Æons*, who being jealous at his Mother's bringing forth Man, engender'd of Matter a Virtue like to the Serpent, by which he ſeduc'd *Eve*, and diſcover'd to Man the Knowledge of Myſteries. They added, that for that reaſon his Father *Jaldabaoth* chas'd him from Heaven, and ſent him to the Earth; and that is the reaſon why they look'd upon the Serpent as a God come down from Heaven, and worſhip'd him. The *Sethians* taught with the *Cainites*, that at the Beginning there were

two

two Persons, of whom were descended *Cain* and *Abel*; that *Cain* got the better of *Abel*, by the Assistance of the superior Mother; and that that Mother did substitute in *Abel's* Place *Seth*, to whom she communicated her Virtue. That Men and Angels having afterwards revolted, she brought the Deluge upon them to destroy all Mankind, excepting two of the Race of *Seth:* That the Angels had secretly convey'd into the Ark the Man who was of the Race of the Wicked, who perpetuated Disorders in the World; but that the Race of *Seth* was preserv'd in the Ancestors of Christ, who was *Seth* himself, whom the heavenly Mother sent down from Heaven in a wonderful manner. S. *Epiphanius* says that these Sects were almost extinct in his Time; that however some *Sethians* were to be found in *Egypt*.

Q. These are very extravagant Opinions indeed. How could there be found People silly enough to be carried away with such Notions?

A. These Errors, and those which we shall mention in the Sequel, sprung from the Principles of the Pagan Philosophy, and from the mysterious Sense which crack-brain'd Men were pleas'd to put upon the History of the Old and New Testament, according to their Imaginations. The more extraordinary those Opinions were, the more did they relish, and the better did they like them. Those who invented them, publish'd them gravely as great Mysteries to the Simple, who were well dispos'd to receive them.

Q. Are not the Names of those who invented these Fooleries known?

A. I have told you already that the Name of the *Gnosticks* was a common Name to those who boasted their having a Knowledge of unknown Mysteries which they vented abroad. The *Cainites*, the *Ophites*, and the *Sethians* deriv'd their Names from a particular Opinion, which distinguish'd them from the other *Gnosticks*; but the Authors of these Sects are not known. The Heresies that we are about to mention had their Chiefs, who gave them their Names. *Saturninus* of *Antioch*, and *Basilides* of *Alexandria*, Disciples of *Menander*, appear'd in the Beginning of the second Century, publish'd their Errors under the Emperors *Trajan* and *Adrian*,

and had both of 'em abundance of Diſciples, the one in *Syria*, and the other in *Egypt*.

Q. What were their Errors?

A. Saturninus taught, that there was a Sovereign and unknown Virtue, that had created the Angels and Celeſtial Virtues: That ſeven of thoſe Angels having withdrawn themſelves from the reach of the Sovereign Father, created the World: That one of thoſe Angels was the God of the *Jews*: That they had all in common formed Man; and, that among Men ſome were naturally good, and others naturally bad: That the Saviour was Man only in Appearance; and that he came for no other End but to deſtroy the God of the *Jews*: That it is a Work of Satan to Marry and get Children. Many of his Diſciples abſtain'd from eating of Fleſh, and deceiv'd abundance of People by that falſe Temperance.

Baſilides being deſirous to paſs for the Inventor of ſomething more exalted, enlarg'd and explain'd more at length theſe heretical Doctrines. He taught that the *Nous*, *i. e.* the Mind, was born of the Father, and that he produc'd the Word: That the *Phroneſis*, or Reflection, was produc'd by the Word, and that *Sophia* or Wiſdom, with the *Dynoamis* or Power, proceeded from the *Phroneſis*: That *Sophia* produc'd the Virtues, the Principalities, and the firſt Angels that made the firſt Heaven: That thoſe Angels did produce others, who made a ſecond Heaven upon the Model of the firſt, and ſo ſucceſſively to the 365th Heaven: That the firſt of thoſe Angels was the God of the *Jews*, who endeavour'd to ſubject the others to the *Jews* who belong'd to him; but that the Princes of the others were all confederated againſt him: That the Sovereign Father ſent the *Nous* his Son, who is called Chriſt, to deliver thoſe who ſhould believe in him: That he appear'd to be a Man, tho' he was not ſo: That it was not he, but *Simon* the *Cyrenean* that was crucified; and that in order to be ſav'd, we ought not to confeſs, but deny that Jeſus Chriſt was crucified; that conſequently it was in vain to ſuffer Martyrdom; that the Prophets were the Work of the Angel Creator, and the Law that of the God of the *Jews*: That the Body ſhould not riſe again: That eating of Meats offer'd to Idols was a thing indifferent;

ferent: That Man was good or bad by his Nature. He and his Disciples exercis'd the Art of Magick and made Use of Enchantments, Names and Images, which they pretended signified the Angels and the Heavens, and in the Explication of which they made the Perfection of Science to consist. They made Use of the Word *Abraxas* as a Mysterious Term, because the Letters of that Word in Cyphers make 365. They taught that Souls were punish'd for the Crimes they had committed in the other Life, and admitted of the *Metempsychosis*. Some of them believ'd, That Errors, Vices, and Passions, were Spirits fasten'd and join'd to the Soul. Those of that Sect were careful to conceal themselves, and made the supreme Happiness to consist in not being known. They oblig'd those who enter'd into their Sect, to keep Silence for five Years, in Imitation of *Pythagoras*; and they made no Scruple in renouncing the Faith. *Basilides* suppos'd there had been unknown Prophets, and among others *Barcabbas*, and *Barchoph*. He wrote a Gospel which bore his Name, and 124 Books of Commentaries upon the Gospel, which contain'd all his Doctrine. His Son *Isidorus*, who follow'd the Errors of his Father likewise compos'd Works to defend them. S. *Clement* of *Alexandria* gives us some Fragments of them. There were *Saturninians* and *Basilidians* even at the Time when S. *Justin* wrote his Dialogue against *Tryphon*, since he makes mention of them. S. *Epiphanius* acquaints us that there were but few of them in his Time.

Carpocrates was very near cotemporary with *Saturninus* and *Basilides* nor did he differ from them in their Errors. He was of *Alexandria*, and had a Wife from *Cephalonia*, call'd *Alexandrea*. The Errors of *Carpocrates* are yet more scandalous than those of the former. He taught, with them, That the World was created by Angels: He denied, as well as they, the Resurrection of the Flesh, and exercis'd Magick: But whereas the others believ'd that Jesus Christ was not truly Man; he fell into the opposite Extream, and believ'd him a simple Man, the Son of *Joseph*, born like other Men, not differing in any thing from them, unless by his Virtues which deriv'd to him the Virtue from above, whereby his Soul being deliver'd, obtain'd

tain'd the Power of aſcending to God its Father, and to mount above the Angels and Powers. For he taught, That Souls were reſerv'd here below in the Body, as in a Priſon, and that they went from Body to Body, until they deſerv'd to be deliver'd, in order to return to the Supreme God. This Merit did not always conſiſt in doing of virtuous Actions. Good and Evil, according to the *Carpocratians*, depended only upon the Opinion of Men; and ſome maintain'd, That one might commit all manner of Uncleanneſs and Crimes, without prejudicing the Deliverance of one's Soul; for that only Faith and Charity did procure Salvation. They had the Images of Jeſus Chriſt in Painting, and emboſs'd, which they plac'd with thoſe of the Philoſophers; theſe they crown'd and worſhipp'd. 'Tis affirm'd that ſome of them mark'd their Diſciples in the Ear. *Carpocrates* had a Son call'd *Epiphanius*, who compos'd a Book concerning Juſtice, wherein he did contend, That all things ſhould be equal in Communities, and pretended to prove, That not only Eſtates, but likewiſe Women, ought to be common among Men.

The Hereſie of *Cerinthus* is plac'd by S. *Irenæus* and the Antients after that of *Carpocrates*: And yet he began to dogmatize towards the End of the firſt Century, in S. *John* the Evangeliſt's Life-time; ſince S. *Irenæus* ſays that he learnt from S. *Polycarp*, That that Apoſtle going into a Bath at *Epheſus*, and perceiving *Cerinthus* there, went out of it without bathing himſelf, leſt (ſays he) the Building ſhould have faln, becauſe *Cerinthus*, an Enemy to the Truth, was there. S. *Epiphanius* aſſures us, that it was he who began to ſow Tares in the Church, by ſtirring up the converted *Jews* to murmur at S. *Peter* for having baptiz'd *Cornelius*. Be that as it will, 'tis certain *Cerinthus* contended for the Neceſſity of Circumciſion, and the Obſervation of the Ceremonies of the Law, thus joining the Law to the Goſpel. But he did not confine himſelf within theſe Limits; for being in *Aſia*, where he had his Abode, he taught, *1ſt*, That the World was not made by the Supreme God, but by a ſeparate Virtue, that comprehended a Principle ſuperior to all Things. *2dly*, That Jeſus Chriſt was not born of a Virgin, but that he was the Son of *Joſeph* and *Mary*; That Chriſt, the Son

Son of the Supreme Being, descended upon him in the Form of a Dove when he was baptiz'd: That he made known to him the unknown Father, and impower'd him to work Miracles: That this Christ left Jesus, to return to Heaven: That only Jesus suffer'd, and Christ remain'd impassible. These are the Errors which S. *Irenæus* attributes to him. Other Authors add, that he allow'd of *Æons*, and that he said the World was created by Angels. *Caius* a Priest of *Rome*, and *Dennis* of *Alexandria*, reprehended him for believing that the Reign of Jesus Christ shou'd be terrestrial, and that it should consist in carnal Pleasures, Feasts, and continual Sacrifices for the Space of a thousand Years. This Opinion of the Reign of a thousand Years upon Earth after the Resurrection was not peculiar to *Cerinthus*. Several of the Antients held it after *Papias*; but it is probable *Cerinthus* own'd no other Happiness but this terrestrial Reign. Some *Cerinthians* denied the Resurrection, and many of them maintain'd that Jesus Christ was not yet risen.

Q. How could those Hereticks, while they call'd themselves Christians, advance Things quite contrary to the Testimony of the Evangelists?

A. They rejected the Gospels, or corrupted them, and forg'd Books under the Name of the Apostles, in which they inserted their Impieties. *Cerinthus* rejected all the Gospels (except S. *Matthew*'s) the *Acts of the Apostles*, and the Epistles of S. *Paul*. The *Nazarens*, whom we shall speak of presently, likewise rejected all the Gospels, and the other Books of the New Testament, except that of S. *Matthew*, which they had in *Hebrew*, but corrupted.

Q. Who were the *Nazarens*? Was not that the Name commonly given to the Christians?

A. It was: But afterwards this Name became the Name of a particular Sect of *Jews* turn'd Christians, who contended, that the whole Law ought to be observ'd, and yet honour'd Christ as a holy and a just Man, born of a Virgin according to some, and according to others the Son of *Joseph*. S. *Epiphanius* says, that this Sect began at *Pella*, when the Christians retir'd thither during the Siege of *Jerusalem*. They seem not to have been different from those who were called *Ebionites*. That Name (if we may believe *Origen* and *Eusebius*) was given them from the Word

Word *Ebion*, which ſignifies a deſpicable Man; becauſe they had mean Sentiments of Jeſus Chriſt, ſuppoſing him mere Man. S. *Irenæus* does not ſpeak of the Head of that Sect; yet ſome Authors make a Man of that Name the Founder of it.

Theſe Hereticks acknowledg'd one Supreme God, Creator of Heaven and Earth; but they believ'd Jeſus Chriſt was a mere Man, and obſerv'd the Ceremonies of the Law; mixing Judaiſm with Chriſtianity. They celebrated the Sabbath and the Lord's Day. They acknowledg'd *Jeruſalem* for the Houſe of God. They call'd their Aſſemblies Synagogues, and not Churches, and celebrated their Myſteries every Year, or every *Sunday*, with unleaven'd Bread, and Water. The firſt *Ebionites* led a very regular Life, and lov'd Virginity. The latter on the contrary led a diſorderly Life, blam'd Continence, and permitted the Diſſolution of Marriage.

Elxaï the *Jew* join'd himſelf to the *Ebionites*, in the Reign of *Trajan*, and brought new Doctrines into that Sect. His Diſciples were call'd *Elceſaites*, or *Sampſeans*. They obſerv'd, as the *Ebionites* did, the Ceremonies of the Law of *Moſes*, Circumciſion and the Sabbath, but they would not Sacrifice. They own'd a Chriſt deſcended from Heaven in *Jeſus*. This Chriſt, according to them, was not the Son of God, but an Angel deſcended from Heaven, who came to deſtroy the Sacrifices of the Creator. They pretended that the Holy Spirit was an inviſible Woman. They rejected almoſt all the Books of the Old and New Teſtament. They believ'd that one might renounce the Faith, and even worſhip Idols. Some of them maintain'd that *Adam* was the Chriſt, or that Chriſt deſcended in *Adam*. This Sect was ſpread through *Paleſtine*, where it ſubſiſted 'till the fifth Century.

Q. You have not yet ſpoke of the *Valentinians*, which was a Sect, as I have heard, of the moſt famous Hereticks of Antiquity.

A. 'Tis true, that Sect was one of the moſt numerous and moſt creditable. *Valentinus*, who was the Author of it, was an *Egyptian*, and began there to teach the Doctrine of the *Gnoſticks*. *Tertullian* ſays, that his Merit made him think of being made a Biſhop; but that another having

ving been preferr'd to him, becauſe of the Privilege he had by being a Confeſſor; *Valentinus* being enrag'd at this Denial, and reſolv'd to revenge himſelf for the Affront that had been given him, departed from the Doctrine of the Church, and renew'd old Errors. He begun to preach his Doctrine in *Egypt*, and from thence coming to *Rome*, under the Pontificate of Pope *Hyginus* as S. *Irenæus* obſerves, he there ſow'd his Errors, eſtabliſh'd them under the Pontificate of *Pius*, and continu'd to dogmatize till the Pontificate of *Anicetus*, *i. e.* under the Empire of *Antoninus Pius*, from the Year 140 to the Year 160. There he made many Diſciples. Of all the *Gnoſticks* there was none that made a more regular Syſtem than *Valentinus*.

His Reveries were drawn from the Principles of the *Platonicks*. The *Æons* were Attributes of the Deity, or *Platonick* Ideas which he realiz'd or perſonify'd, to compoſe thereof a compleat Deity, which he call'd *Pleroma*, or Plenitude, under which was the Creator of the World, and the Angels to whom he committed the Government of it. The moſt antient Hereticks had already eſtabliſh'd thoſe Principles, and invented Genealogies of the *Æons*; but *Valentinus*, refining upon what they had ſaid, plac'd them in a new Order, and thereto added many Fictions. His Syſtem is this. The firſt Principle is *Bythos*, *i. e.* Depth; it remain'd for many Ages unknown, having with it *Ennoeè*, *i. e.* Thought, or *Sigè* *i. e.* Silence. From them ſprung the *Nous*, or Intelligence, which is the Only Son, equal to it alone, capable of comprehending it, whoſe Siſter is *Aletheia*, *i. e.* Truth. This is the firſt Quaternity of *Æons*, which is the Source and Original of all the reſt. For *Nous* and *Aletheia* produc'd the *Word* and the *Life*; and from theſe two proceeded Man and the Church. That is the ſecond Quaternity of the eight principal *Æons*. The Word and the Life, to glorifie the Father, produc'd five Couple of *Æons*; Man and the Church form'd ſix. Theſe *Æons* bear the Names of Attributes agreeable to the Deity. Thoſe thirty *Æons* compoſe the *Pleroma*, or Plenitude of the Deity. *Sophia*, or Wiſdom, the laſt of theſe *Æons*, being deſirous to arrive at the Knowledge of *Bythos*, which is underſtood only by the Intelligence, gave herſelf a great deal of Uneaſineſs, which created in her Anger

Anger and Fear, of which was born Matter. But the *Horos*, or Bounder, ſtopt her, perſerv'd her in the *Pleroma*, and reſtor'd her to Perfection. 'Twas then that ſhe produc'd the Chriſt and the Holy Spirit, which brought the *Æons* to their laſt Perfection, and made every one of them contribute their utmoſt to form the Saviour. Her *Enthymeſe*, in Hebrew *Achamoth*, or her Thought, dwelling near the *Pleroma* perfected by the Chriſt, produc'd every Thing that is in the World by its divers Paſſions. The Chriſt ſent it the Saviour accompanied with Angels, which deliver'd it from its Paſſions without annihilating it; and from thence was form'd corporeal Matter, which was of two Sorts, the one bad, ariſing from the Paſſions, the other good, coming from Converſion, but ſubject to the Paſſions. It conceiv'd, beſides that, a Spiritual Fruit of Angels like themſelves, ſo that it form'd three Subſtances, the Material, the Animal, and the Spiritual. The *Demiurgus*, or Maker of the World, by whom the *Enthymeſe* form'd this World, is the Animal Subſtance: he form'd the terreſtrial Man, to whom the *Enthymeſe* gave a Spirit: The Material Part periſh'd neceſſarily, but that which is Spiritual can ſuffer no Corruption; and that which is Animal ſtood in need of the Spiritual Saviour to hinder its Corruption. This Saviour, or Chriſt, paſs'd through the Womb of the Virgin as through a Canal, and at his Baptiſm the Saviour of the *Pleroma* deſcended upon him in Form of a Dove. He ſuffer'd as to his Animal Part, which he receiv'd from *Demiurgus*, but not as to the Spiritual Part. There are likewiſe three Sorts of Men, the Spiritual, Material, and Animal. Thoſe three Subſtances were re-united in *Adam*, but they were divided in his Children. That which was Spiritual went into *Seth*, the Material into *Cain*, and the Animal into *Abel*. The Spiritual Men ſhall be immortal, whatever Crimes they commit; the Material, on the contrary, ſhall be annihilated, whatever Good they do; the Animal ſhall be in a Place of Refreſhment if they do Good, and ſhall be annihilated if they do Evil. The End of the World ſhall come, when the Spiritual Men ſhall have been form'd and perfected by the *Gnoſe*. Then the *Enthymeſe* ſhall aſcend up to the *Pleroma* again, and be united with the Saviour. The Spiri-

tual

tual Men ſhall not riſe again; but ſhall enter with the *Enthymeſe* into the *Pleroma*, and ſhall be the Spouſes of the Angels who are with the Saviour. The *Demiurgus* ſhall paſs into the Region where his Mother was, and ſhall be follow'd by Animal Men that have liv'd well, where they ſhall have Reſt. In fine, the Material and Animal Men, that have liv'd ill, and ſhall be conſum'd by the Fire that will annihilate all Matter.

Q. I admire with what Diſtinctneſs you have explain'd to me Reveries that are ſo obſcure. What you have told me teaches me, that the whole Syſtem of *Valentinus* conſiſted only in a certain Arangement of Attributes or Qualities, which he realiz'd to compoſe the Deity thereof, and the other inferior Beings. And thus every one could frame ſuch like Syſtems, according to their Fancy.

A. Nor did the Diſciples of *Valentinus* ſtraiten themſelves to follow his Syſtem literally. *Valentinus* himſelf varied. *Secundus* invented another Combination of *Æons*: *Ptolemæus* made many Alterations in it: In fine, the *Valentinians* took a great deal of Liberty, in ranging the *Æons* according to their different Ideas, without condemning one another for that. But what is moſt abominable of all, is, that from thoſe chimerial Principles they drew deteſtable Concluſions as to Morals; for becauſe the Spiritual Beings could not periſh, they being good by Nature, they concluded that they might freely and without Scruple commit all manner of Actions, and that it was not at all neceſſary for them to do Good; but above all, they believ'd Continence to be uſeleſs. We have in S. *Clement* of *Alexandria* an Extract of a Letter of *Valentinus*, in which he maintains, That God does not require the Martyrdom of his Children, and that whether they deny or confeſs before Tyrants, they ſhall be ſav'd: If they believ'd that good Works were neceſſary, it was only for Animal Men. Some believ'd, that the Baptiſm of Water was ſuperfluous: Others baptiz'd in the Name of the unknown Father, and in the Truth the Mother of all, in him who deſcended in Jeſus, in the Light, Redemption, and Community of Powers. Many rejected all outward Ceremonies. In fine, the Errors of the *Valentinians* were wholly incompatible with our Myſteries. If they don't

deſtroy

deſtroy the Unity of God, they make of him a monſtrous Compoſition of different Beings. They attribute the Creation to another Principle: They ſet up good and bad Subſtances by Nature. Jeſus Chriſt, according to them, is but a Man, in whom the Celeſtial Chriſt deſcended. The Holy Ghoſt is a ſimple Divine Virtue. There is no Reſurrection of the Body. Spiritual Men don't merit Eternal Life, it is due to them by their Nature; and do what they will, they can never miſs of it; as the Material Man cannot eſcape Annihilation, although they live an unblamable Life.

Q. Here is a ſtrange Huddling of Chriſtianity! Did *Valentinus* gain abundance of People over to his Errors?

A. He had a great Number of Diſciples; but, as I have already obſerv'd, they made ſeveral Alterations in his Syſtem. *Axionicus* of *Antioch* was the only Perſon who continu'd the Doctrine of his Maſter without Alteration. *Secundus*, *Ptolomeus*, *Marcus*, *Colarbaſus*, and *Heracleon*, were Heads of ſo many Sects as bore their Names. *Marcus* was a famous Magician, deſcended of *Baſilides*. He preverted abundance of People by his ſubtile Querks. He pretended amongſt other Things to offer the Euchariſt, and after having recited many Words, he made the Wine and the Water that were in the Chalice to appear of a Purple and red Colour, and made them believe that ſuch as were above Men made their own Blood run into the Chalice, and that they deſir'd that thoſe Preſent would take of it. They gave of it to Women. He ſeduc'd many with it in *Gaul*. He compos'd the Sovereign God of a Quaternity, *viz.* of the Ineffability, Silence, the Father, and the Truth. He found abundance of Myſteries in the Alphabet. He maintain'd with other Hereticks, That Jeſus Chriſt did not ſuffer really, and admitted one Subſtance of Evil. *Colarbaſus* was the Scholar, or rather Maſter of *Marcus*. He taught that the firſt eight *Æons* came forth all at a time, and ſaid plainly that they were nothing elſe but the Attributes of the Father. *Heracleon* embrac'd the Hereſies of *Valentinus*, *Marcus* and *Colarbaſus*, but he made ſome Alterations, and was likewiſe the Head of a Sect. *Bardeſanes* alſo was of the Sect of the *Valentinians*.

ans. He did not differ from *Valentin* about the Genealogies of the *Æons*. He denied with him the Resurrection of the Flesh; but he own'd the Law, the Prophets, and the New Testament. His Son *Harmonius* follow'd his Errors, and added new ones of his own. The *Arconticks* are likewise a Branch of the *Valentinians*. They attributed the Creation of the World to Angels. They rejected the Law, Baptism, and the Holy Mysteries. They believ'd that Woman was the Work of Satan. They own'd a Resurrection of the Soul, but not of the Body. Some of them affected an extraordinary Continence: Others liv'd in Disorder and Debauchery. We may join to these Hereticks the *Antitactes* mention'd by S. *Clement* of *Alexandria*, so call'd, because though they allow'd that the God and Father of the Universe was good and just, yet they maintain'd, that one of his Creatures sow'd Tares, and created the Nature of Evil, wherewith he infected Mankind. They added, that the Commandments were given by bad Principles; and therefore to be reveng'd of their Father, they acted quite contrary thereto. All those Heresies, it may be, are but different Names, that were given to the Followers of *Valentin*, because of the different Errors which he profess'd, according as they were more or less fond of them.

Q. I think you have said enough of such Heresies, whose capital Doctrine consisted in the Multiplication and Combination of *Æons*. Were there no other in the three first Centuries?

A. To those succeeded other Hereticks, who, without troubling themselves with the System of the *Æons*, applied themselves chiefly to teach that there were two Principles of the World, the one Good, and the other Evil. The first who made this the Foundation of his Heresie was *Cerdon*, who came from *Syria* to *Rome*, under the Pontificate of Pope *Hyginus*. He was not fixt in his Heresie at first: He pretended several times to abjure it, and enter again into the Church; but at last being convinc'd of his Impiety, he was wholly banish'd from the Assembly of Believers. He was succeeded by *Marcion*, a Native of the City of *Synope* in *Pontus*, Son of a Bishop of the Catholick Church. At first *Marcion* embrac'd Continency, but becom-

becoming paſſionately in love with a Virgin, and having abus'd her, he was remov'd from the Church by his own Father. Being come to *Rome*, he addreſt himſelf to the Prieſts, and deſir'd to be receiv'd into the Communion of the Church. They anſwer'd, that they could not admit him without his Father's Conſent, becauſe there was but one Faith, and one Spirit in the Church. *Marcion* finding himſelf for ever excluded from the Church by this Anſwer, joyn'd himſelf to the Diſciples of *Cerdon*, and made himſelf the Head of a Sect at the beginning of the Pontificate of Pope *Pius* I, about the fifth Year of *Antoninus Pius*, the 143d Year of Jeſus Chriſt, and liv'd there till the Pontificate of *Anicetus*, under which S. *Polycarp* Biſhop of *Epheſus* coming to *Rome*, he ask'd him whether he would not own him. The Holy Biſhop made him this Anſwer, *I own thee for the eldeſt Son of Satan.* *Tertullian* ſays, that *Marcion* was twice baniſh'd out of the Church, and that he was promis'd to be receiv'd into it under the Pontificate of *Antherus*, if he would bring back with him thoſe that he had ſeduc'd. But this can ſcarce be true of *Marcion*, who never was receiv'd into the Communion of the Church of *Rome*, and who never could be, even tho' he ſhould bring back his numerous Diſciples; his Sect at that time being ſpread every where. This agrees better with *Cerdon*, who according to S. *Irenæus* was ſeveral times excluded from the Communion of the Church of *Rome*.

Q. Did thoſe two Arch-Hereticks maintain the ſame Principles?

A. Cerdon taught, that the God of the Law was different from the Father of our Lord Jeſus Chriſt, that this was good, and the other bad: That Jeſus Chriſt had not true Fleſh, and was not born of the Virgin *Mary*; but that he appear'd a Man, having deſcended from Heaven to this World, being ſent by the unknown Father, to deſtroy the Tyranny and Works of the Creator of the World. *Cerdon* likewiſe denied the Reſurrection, and condemn'd the Law and the Prophets. *Marcion* made no Change in the Doctrine of *Cerdon*; he only enlarg'd it, by producing many Proofs to ſhow, that the God of the Law was the Author of Evil. Some Antients ſaid that *Marcion* maintain'd

tain'd three Principles; one Good, which was the Father of Jesus Christ; one Evil, which was the Devil; and a third betwixt both, who was the Creator of the World: But they were some of his Disciples who found out this Composition; for according to *Marcion*, the Creator is Evil by Nature, and the Author of Ill. He denied, after *Cerdon*, the Reality of the Flesh of Jesus Christ, and the Resurrection of the Body; but he admitted a sort of Resurrection of Souls. He affirm'd that Jesus Christ descended into Hell; had deliver'd *Cain* and the other Enemies of the Creator, but that he left the Patriarchs and the Prophets there. He rejected all the Old Testament, and receiv'd nothing of the New, but part of the Gospel of S. *Luke*, with ten Epistles of S. *Paul*, which he had changed and corrupted.

Q. Was the Sect of the *Marcionites* numerous, and did it continue long?

A. It spread itself in a short time through a great Part of the World. *Marcion* had Followers not only at *Rome*, and in *Italy* but also in *Egypt* and *Palestine*, in *Syria* and many other Countries; and his Heresie lasted a long time. It was also divided into many particular Heresies from the time of the Emperor *Commodus*, as *Rhodon* who wrote at that time testifies. One of the two *Appelles's* own'd that there was but one Principle, but maintain'd that the Oracles of the Prophets were the Production of an Evil Spirit, herein following the Instigations of a possess'd young Woman call'd *Philumena*. Others, as *Potitus* and *Basiliscus*, admitted two Principles with *Cerdon*, and some others acknowledg'd three. *Syneros* was the Head of these. *Appelles*, whom we mention'd, left his Master *Marcion*, and went to *Alexandria*, after having abus'd a Woman; and returning from thence afterwards, he was seduc'd by another Woman call'd *Philumena*, who boasted that she saw Visions, and wrought Miracles. He lookt upon all Religions as indifferent: He own'd that Jesus Christ had a Body, but compos'd of Celestial Matter, or of the Elements. He deny'd the Resurrection of the Body, and did not own that any thing could be saved but Souls. His Disciples were call'd *Appelleans*. There was likewise another famous Disciple of *Marcion*, call'd *Lucan* or *Lucian*, who

who form'd a particular Sect, although he did not teach the ſame Doctrine. S. *Epiphanius* ſays, that he own'd three Principles, and condemn'd Marriage.

Tatian the Diſciple of S. *Juſtin*, after the Death of his Maſter, became the Head of a Sect in the Year of Jeſus Chriſt 170. He departed from *Rome* where he taught, and went into the *Eaſt*, where he ſpread his Doctrine, eſpecially in *Antioch*, and ſeveral Provinces of *Aſia* the Leſſer. He took from *Valentin* the Fables of the *Æons*, from *Marcion* the Doctrine of two Principles, and of the Injuſtice of the Law: He maintain'd that *Adam* and *Eve* were not ſav'd. But what particularly diſtinguiſhes his Followers, was their condemning of Marriage, and forbidding the eating of Fleſh, or drinking of Wine; and from thence they were called *Encratites*, or Continent. They obſerv'd the forbidding of Wine ſo religiouſly, that they offer'd nothing but Water in the Myſteries, from whence they got the Name of *Hydropaſtates*, or *Aquarians*. *Severus*, who liv'd ſome time after *Tatian*, enlarg'd that Hereſie, and made himſelf Head of a Sect that was call'd by his Name. The *Severians* taught, that the Good God was in a Heaven that had no Name. That the World was made by the Principalities and Powers. That the Devil is the Son of the Great Prince of the Principalities; they call'd him *Jaldabaoth*, and ſaid that the Serpent which proceeded from him produc'd the Vine, and therefore they abſtain'd from Wine. They believ'd that the Superior part of Man is the Work of God, but that the Inferior part and the Woman, are the Work of the Devil; and therefore they forbid Marriage; They likewiſe denied the Reſurrection. They invented extraordinary Names of Angels, coin'd Apocryphal Books, and corrupted the New Teſtament.

The *Apotactites* a Branch of the *Encratites*, added to Abſtinence from Marriage, Fleſh and Wine, the Renouncing the Goods of this World. They call'd themſelves *Apoſtolick*, becauſe they pretended to imitate the Lives of the Apoſtles. Some of them took the Name of *Saccophori*, becauſe they carry'd a Bag, to make People believe they led a penitent Life.

The

The *Montaniſts* appear'd almoſt at the ſame time with the *Encratites*. *Montanus* was the Author of that Sect: He was of the Town of *Ardabon* in *Mœſia*, near to *Phrygia*, and which was perhaps a Part of it. A little after he had embrac'd Chriſtianity, he took it into his Head to get himſelf prefer'd to Eccleſiaſtical Dignities. He thought the ſhorteſt way to obtain to that, at a time when Propheſie had not yet ceas'd in the Church, was to feign that he had new Revelations, and that he was inſpir'd by the Holy Ghoſt. At the ſame time two Women at *Pepuſa*, *Priſcilla* and *Maximilla*, fill'd with the ſame Spirit of Deluſion, left their Husbands, join'd themſelves to *Montanus*, and ſet about Propheſying. *Alcebiades* and *Theodore* follow'd their Example, and in a very ſhort time there appear'd a great many of both Sexes, who boaſted their having Revelations and the Gift of Prophecy. Many Chriſtians of *Phrygia* giving Credit to thoſe Prophecies, depending upon the apparent Simplicity of them that vented them, ſuffer'd themſelves to be caught; but the Biſhops of *Aſia* declar'd thoſe new Prophecies to be falſe, prophane, and impious, condemn'd them, and excommunicated the Authors of them. The Churches of *Gaul* condemn'd them alſo, upon the Account they had of them from *Aſia*. The Biſhop of *Rome* (*Eleutherus* or *Victor*) revok'd the Letters of Communion which he had ſent to thoſe new Prophets. And *Serapion* Biſhop of *Antioch*, made many Biſhops ſign a Letter, importing the Condemnation of thoſe new Prophecies. The *Montaniſts* being thus ſeparated from the Church, made a Schiſm, and ſet up a ſeparate Society, which was govern'd by thoſe who call'd themſelves Prophets. *Montanus* was the Chief of them, with the Propheteſſes *Priſcilla* and *Maximilla*. *Priſcilla* died before the Year 211. *Montanus* and *Maximilla* liv'd till the Reign of *Caracalla*. 'Tis ſaid that both the one and the other hang'd themſelves. The firſt *Montaniſts* chang'd nothing in the Faith of the Creed. *Montanus* did not call himſelf the Holy Ghoſt, but maintain'd that the Holy Ghoſt ſpoke by his Mouth; and that by his Miniſtry he taught Men a more perfect Law than that of the Goſpel; a Law which conſiſted in denying Communion to thoſe who had fallen into the Crimes of Uncleanneſs,

neſs, in practiſing new and extraordinary Faſts, as three Lents, and two Weeks of *Xerophagy*, in which they eat nothing but dry Things; in condemning ſecond Marriages as Adulteries, and in not flying in Times of Perſecution. They had Patriarchs, *Cenos*, and the Biſhops held but the third Rank amongſt them.

This Sect continued a long time in *Aſia* and *Phrygia*; they were alſo call'd *Cataphryges* or *Pepuzenians*, from the Place where that Hereſie began, and where it was moſt in Vogue. S. *Epiphanius* tells us, That towards the Year 250 they wholly perverted the Church of *Thyatira*. *Phrygia*, *Galatia*, and *Cilicia* were infected by them. This Hereſie penetrated even into *Africk*, where it was defended by *Tertullian*. They were ſoon divided into two Branches, whereof one was called the Diſciples of *Proclus*, and the other the Diſciples of *Eſchines*. The latter are accus'd of having follow'd the Error of *Praxeas* and *Sabellius*, touching the Trinity. From the *Montaniſts* alſo deſcended, as 'tis thought, the *Artotyres*, ſo call'd becauſe they offer'd Bread and Cheeſe in their Myſteries. They admitted Women to the Prieſthood and Epiſcopacy, and allow'd them to act as Propheteſſes, and to ſpeak in their Aſſemblies. There were alſo in this Sect the *Taſcodrugites*, or *Paſſalorynchites*, who put their Finger upon their Noſe or their Mouth during Prayers.

There was in *Rome*, under the Pontificate of *Victor*, a kind of Schiſm, the Heads of which were *Florinus* and *Blaſtus*. The Error of *Florinus* was touching the Original of Evil, which he ſeem'd to make God the Author of; and 'tis ſaid that *Blaſtus* ſeparated himſelf from the Communion of the Church of *Rome*, becauſe he had a mind to celebrate *Eaſter* on the 14th of the Moon of *March* without waiting for *Sunday*, which was contrary to the Practice of the Romiſh Church. S. *Irenæus* wrote to thoſe two Schiſmaticks; a Letter concerning Schiſm to *Blaſtus*, and one concerning the Monarchy or Unity of God to *Florinus*. The latter went afterwards into the Sect of the *Valentinians*.

Q. Are theſe all the Hereſies of the three firſt Centuries?

A. I have ſome more to tell you of yet. There roſe up one againſt the Divinity of Jeſus Chriſt, under the Pontificate of Pope *Victor*. *Theodotus* of *Byzantium*, a Tanner

Tanner by Trade, was one of those who maintain'd it the most strenuously. He asserted that Jesus Christ was a mere Man, altho' born of a Virgin. He had for his Disciples another *Theodotus* a Banker, and *Asclepiodotus*, who under the Pontificate of *Zephirinus* seduced a young Man called *Natalis* whom they made Bishop of that Sect; but he repented very soon, for according to the Testimony of an ancient Author, quoted by *Eusebius*, after having been warned several times in a Dream to quit that Party, and not doing it, he was cruelly buffeted by Angels, which forc'd him to do publick Penance for his Fault. *Artemas* or *Artemon* maintain'd some time after *Theodotus*, the same Doctrine touching Jesus Christ. Those Hereticks were called *Theodotians:* They boldly gelt and changed the holy Scripture, and some of them rejected the Law and the Prophets. S. *Epiphanius* calls those Hereticks *Alogès*, i. e. *without the Word* because they did not own the Word preach'd by S. *John*. He speaks also of the *Melchisidecians*, who came from the *Theodotians*, and had the same Sentiments with them touching the Nature of Jesus Christ, but they preferr'd *Melchisedeck* to Jesus Christ, as a Celestial superior Virtue.

Tertullian writes against two Hereticks, the one nam'd *Hermogenes*, and the other *Praxeas*. The former, who appear'd about the Year 170, taught that Matter was without Beginning, and without Principles, and Coeternal with God. who made all things out of it, yea even the Soul of Man. *Theodoretus* likewise attributes to *Hermogenes*, his believing that the Body of Jesus Christ should return to the Sun from whence it was deriv'd, and that the Demons should enter into Matter. *Seleucus* and *Hermias* embrac'd the same Error.

The latter (*Praxeas*) was the first who durst maintain that the Eternal Father and the Son were not distinct; that it was the Father that was incarnated, born of a Virgin, and suffer'd on the Cross. He was of *Asia*, and had been put in Prison for the Faith: He was of a turbulent and enterprizing Temper. He came to *Rome* under the Pontificate of Pope *Victor*, and there publish'd his Heresie: He proceeded to *Africk*, where *Praxeas* himself went: He was excluded from the Church, and had many Fol-

lowers in his own Time; but we don't find that his Sect preſerv'd its Name, altho' there were Hereticks who afterwards taught the ſame Errors.

It was renewed at the beginning of the third Century, by *Noëtus* an *Aſiatick* of *Epheſus* or *Smyrna*, who taught that the Father was not different from the Son; that there was but one Perſon in God, who ſometimes took the Name of Father, and ſometimes that of Son, who was born of a Virgin, and ſuffer'd on the Croſs. *Noëtus* having been cited before the Clergy, diſown'd his Errors; but continuing to teach them, and being cited a ſecond time, he maintain'd that he knew but one God, *i. e.* one only Perſon in God who was born, had ſuffer'd, and died. He was baniſh'd from the Church, and made a particular Sect. He died a little after, with his Brother, to whom he gave the Name of *Aaron*, and took to himſelf that of *Moſes*.

Sabellius is call'd the Diſciple of *Noëtus*, becauſe he taught the ſame Error about the Middle of the ſame Century. He was a *Lybian*, i. e. of *Pentapolis*, a Province of *Cyrenian Lybia*, in *Egypt*. His Error was laid before *Dennis* of *Alexandria*, who compos'd a Work in Confutation of it. *Sabellius* ſeem'd to own there were three Perſons in God, but yet he did not acknowledge them diſtinct and really ſubſiſting, but conſider'd them only as three different Names and Virtues. This Hereſie ſubſiſted a long while in the *Eaſt*, from whence they were call'd *Noëtians* and *Sabellians*. There were but few of them in the *Weſt*, where they went moſt commonly under the Name of *Patripaſſians*.

The Hereſies we have been ſpeaking of hitherto, almoſt all attack'd the Divinity or the Perſon of Jeſus Chriſt; but that which I am to ſpeak of now, oppos'd the Church, by taking away its Power of remitting Sins; and thoſe are the *Novatians* the Chiefs and Authors of whom were *Novatus* and *Novatianus*. *Novatus* was an *African* Prieſt, who after having rebell'd againſt S. *Cyprian* of *Carthage*, his own Biſhop, went to *Rome*, where he join'd himſelf to *Novatianus*, a Romiſh Prieſt, and got him ordain'd Anti-Pope againſt *Cornelius* in the Year 252. *Novatus* and *Novatianus* maintain'd, that thoſe ought not to

to be admitted into the Communion of the Church, who had fallen into the Crime of Idolatry: They form'd a Schism, and set up a particular Sect Afterwards their Disciples extended that Rigour against all who had fallen into such Crimes for which they deserv'd to do Penance. They took from the Church the Power of binding and loosing. They condemn'd second Marriages, and Re-baptiz'd such as had been Baptiz'd in the Church. Many Bishops in the *East* approv'd the Severity of Discipline prescrib'd by *Novatian*; but they return'd afterwards to the Sentiment of their Brethren. This Sect subsisted long in the *East* and *West*, but it made a more considerable Figure in the *East* than in the *West*: There they had their Bishops, Priests, and Churches, and a great Number of Followers.

Of all the Heresiarchs I have hitherto mention'd, we have found no Bishop that was Author of a new Heresie. *Paulus Samosatenus*, Bishop of *Antioch*, is the first Bishop that was condemn'd for teaching an heretical Doctrine. He maintain'd that the Word was not truly united to the Humanity of the Person of Jesus Christ, and likewise denied, according to others, that the Word was a distinct Person from the Father. There was a Council held at *Antioch*, in the Year of Jesus Christ 264. in which he promised to *Firmilianus*, Bishop of *Cæsarea* in *Cappadocia*, who presided in that Council, that he would retract his Opinion; but not keeping his Word, and falling again into his Error a little while after, a second Synod met at *Antioch* in 270, at which were present seventy Bishops. *Paulus Samosatenus* was there convicted of his Error by the Priest *Malchio* and then depos'd by the Council, and *Domnus* elected in his room. He was Author of a Sect, who were called after him, the Sect of the *Paulianists*. The Council of *Niece* ordained that they should be Re-baptiz'd. There were a good many of them in the Time of S. *Athanasius*, and that Sect was still in being in the Time of *Innocent* I, and S. *Chrysostom*. *Theodoretus* tells us there were no *Paulianists* in his Time.

S. *Epiphanius* likewise places in the Number of Hereticks in the three first Centuries, among the *Noëtians* and *Novatians*, the *Valesians*, whose Author, he says, was *Va-*

lens; but he neither knows his Opinion nor Time. He observes that they were all Eunuchs. and speaks of them as a Branch of the *Gnosticks*. He speaks also of the *Angelicks*, of whom he owns he knows nothing but the Name. In fine, he makes mention of an antient Sect of *Origenists* which must not be confounded with the Disciples of the famous *Origen*. They were *Gnosticks*, and Followers of *Epiphanius*; he accuses them of condemning Marriage and giving themselves up to all manner of Obscenities, and making use of Apocryphal Books of their own Composing. This is all I have to say of the Heresies of the three first Centuries; let us now come to the Councils.

CHAP. V.

Of the Councils held in the three first Centuries.

Q. WHAT do you call Councils?

A They are Assemblies of Bishops, wherein Ecclesiastical Affairs may be deliberated upon.

Q. For what End were those Assemblies held amongst Christians?

A. To make Decisions about the true Faith, to regulate the Policy and Manners of Christians, or punish the Blameworthy.

Q. When did those Assemblies begin?

A In the very first Ages of the Church: The Apostles gave a Pattern of them in the Council at *Jerusalem*, to deliberate whether the Ceremonies of the Law were to be observ'd. That Usage was afterwards followed in the Church when any Differences arose, or when it was necessary to make any Regulations.

Q Were those Assemblies common in the three first Centuries?

A. They were more rare, and not so famous as in the following Ages, as well because the Persecutions of the Pagan Emperors hinder'd the Bishops from assembling freely and publickly, as because the Traditions of the Apostles

postles being yet new, it was not necessary to assemble Councils in order to own the Truth, and condemn Error. 'Tis for this Reason, we don't read in any Authors of Credit, that Councils were held to condemn most of the first Hereticks whom I have been speaking of. The Errors of those Hereticks created Horror in all Christians; they look'd upon the Authors of them, and those who maintain'd them, as People excommunicated and separated from the Church, without their being expresly condemn'd in Synods. In fine, every Bishop instructed his own People in the Faith of the Church, and refuted Errors by the Authority of Scripture and Tradition.

Q. What are the first Councils mentioned in Ecclesiastical History?

A. They were those that were held towards the End of the second Century, upon occasion of the Dispute among the Churches about *Easter*. The Church of *Rome*, according to its ancient Usage, never celebrated that Day but upon a *Sunday*, the Day of our Saviour's Resurrection, and waited till the first *Sunday* after the 14th Day of the Moon of *March*. On the contrary, the Churches of *Asia* and some others celebrated it, as the *Jews* did, on the 14th Day of the Moon of *March*, whatever Day of the Week it fell upon. When S. *Polycarp* Bishop of *Smyrna* came to *Rome* under the Pontificate of *Anicetus*, they confer'd together upon that Difference, and not being able to persuade one another to quit their Custom, they parted good Friends, reckoning that so small a Difference ought not to break the Peace of the Churches; but under the Pontificate of Pope *Victor* that Dispute grew warm; for that Pope having wrote to the Bishops of *Asia* to conform themselves to the Usage of the Church of *Rome*, *Polycrates* Bishop of *Ephesus* assembled the Bishops of *Asia*, and wrote a Letter to Pope *Victor*, wherein he strenuously maintain'd the Usage of his Church, and the other Churches of the *East*. *Victor* likewise assembled a Council at *Rome*, wherein it was resolv'd to separate from Communion *Polycrates*, and the other Bishops of *Asia*, that would not follow the Usage of the Church of *Rome* in the Celebration of *Easter*. *Victor* sent them the Synodical Letter of that Council, by which he declar'd them excommunicated.

There was alſo a Council held at *Paleſtine*, in which preſided *Theophilus* Biſhop of *Ceſarea*, and *Narciſſus* Biſhop of *Jeruſalem*. The Biſhops of *Pontus*, over which preſided *Palmas*, wrote likewiſe a Synodical Letter upon the ſame Subject; and S. *Irenæus* directed a Letter to *Victor* in the Name of the Churches of *France*, wherein he remonſtrates, that altho' in thoſe Churches they celebrated *Eaſter* on *Sunday* as at *Rome*, yet he could not approve his excommunicating whole Churches for keeping up a Cuſtom which they had received from their Anceſtors, and acquainted him that it was not only about *Eaſter*, but likewiſe about Faſts, and ſeveral other Practices that the Churches differ'd in their Cuſtoms. 'Tis probable that *Victor* yielded to the Reaſons of S. *Irenæus*; for altho' the *Aſiaticks* did not quit their Uſage, yet we do not find that the Peace was broke betwixt them and the Biſhops of *Rome*.

In the Beginning of the third Century, *Agrippinus*, Biſhop of *Carthage*, held a Council in *Africk*, wherein it was ordain'd that Hereticks ſhould be Re-baptiz'd: The ſame Thing was decided in the Councils of *Iconium* and *Synnada*, held much about the ſame time.

The Heretick *Noëtus* was condemn'd about the Year 205, in a Council held in *Aſia*. *Origen* was condemn'd in two Councils by *Demetrius* of *Alexandria* in 231. *Privatus*, Biſhop of *Lambeſis*, was condemn'd under the Pontificate of *Fabianus*, by an Aſſembly of ninety *African* Biſhops.

S. *Cyprian* aſſembled ſeveral Councils in *Africk*, in order to ſettle Diſcipline, with regard to ſuch as had fallen into Idolatry during the Perſecution. The firſt was held the 15th of *May* 251. It was there order'd that thoſe who had taken Certificates or Atteſtations from the Magiſtrates, of their having offer'd Incenſe to Idols, ſhould be reconciled to the Church; but that ſuch as had offer'd Incenſe publickly ſhould remain in Penance, and not be reſtor'd unleſs they were in Danger of their Life, and had begun their Penance before they fell ſick: And as to Eccleſiaſticks who had been guilty of Idolatry, they ſhould be for ever excluded and ſeparated from the Clergy. That Council wrote a Synodical Letter to *Cornelius* Biſhop of *Rome*,

Rome, who likewiſe aſſembled a Council of ſixty Biſhops, and many Prieſts. who follow'd the Determinations of the Council of *Africk* touching Penance, and excommunicating *Novatian*.

In the Month of *April* 252. S. *Cyprian* aſſembled a Council of ſixty ſix Biſhops at *Carthage*, wherein he made ſome Rules touching one *Victor* a Prieſt, whom his Biſhop had reſtored in Oppoſition to the Deciſion of the preceding Council. He likewiſe held another the ſame Year, wherein it was reſolved, that all the Penitents ſhould be reſtor'd, becauſe of the Perſecution wherewith they were threatned.

The Conteſt which aroſe betwixt Pope *Stephen* and the Biſhops of *Africk*, about the Baptiſm of Hereticks, was the Occaſion of the meeting of ſome Councils. S. *Cyprian* being conſulted by the Biſhops of *Numidia*, whether thoſe who had been baptized by Hereticks, and in Hereſie, ſhould be re-baptized when they return'd to the Church, anſwer'd, that they ought to be re baptized, or rather baptized, becauſe the Baptiſm they had received was null. S. *Cyprian* got that Deciſion to be approved, which had been already made by *Agrippinus*, one of his Predeceſſors, in a Council of *Africk* held in 256. That Council wrote about it to Pope *Stephen*, to exhort him to embrace that Diſcipline, becauſe the Church of *Rome* had a contrary Uſage. *Stephen* was ſo far from yielding to their Reaſons, that he was angry at them, and not only denied their Deputies Communion, but likewiſe Hoſpitality. He declar'd that from whatſoever Hereſie one return'd to the Church, nothing ought to be innovated, but Tradition was to be followed, and only Hands were to be laid on thoſe who returned to the Church upon their being received into it.

Q. Pray allow me to interrupt you a little, to know more particularly the State of the Queſtion. Was the Controverſie about the Validity or Invalidity of the Baptiſm of all Hereticks. or only ſome of them?

A. S. *Cyprian* and the Biſhops of *Africk* held that all Baptiſm adminiſtred out of the Church by Hereticks was null; and that it was neceſſary to re-baptize all thoſe whom they had baptized, becauſe Hereticks not having the Holy

Ghoſt, they could not give it. The Terms of the Decree of Pope *Stephen* ſeem to ſuppoſe, on the contrary, That he believ'd all Baptiſm given by Hereticks was good, *Si quis a quacunque Hæreſi.* 'Tis thus that S. *Cyprian* explains his Opinion, imputing to him his holding the Validity of the Baptiſm of all Hereticks, and even of thoſe who (as moſt of the antient Hereticks whom we have been ſpeaking of) did not Baptize in the Name of the Trinity. However as Baptiſm which is not adminiſter'd in the Name of the Trinity is not the Baptiſm of Chriſtians, 'tis probable *Stephen* means none but ſuch Hereticks as baptiz'd in the Name of the Trinity. 'Tis thus that the Opinion of *Stephen* is commonly explain'd, agreeable to the Doctrine of S. *Auguſtin* who diſtinguiſhes betwixt the Hereticks that baptiz'd in the Name of the Trinity, and thoſe who did not. He maintains that the Baptiſm of the former is valid, and owns that that of the latter is not, and that they ought to be baptiz'd over again.

Q. Whether was *Stephen* or S. *Cyprian* in the Wrong? And what Side was the Church of?

A. S. *Auguſtin* praiſes the Moderation of S. *Cyprian*, who ſtill declares he would not ſeparate himſelf from the Communion of *Stephen* upon that Conteſt, and excuſes him, becauſe that Matter had not been yet decided by the Authority of a full or general Council. The Churches were likewiſe divided for ſome time upon that Point, as we learn from *Dionyſius Alexandrinus*, and S. *Baſil*. The Council of *Niece* order'd that the *Paulianiſts* ſhould be re-baptiz'd, and that the *Novatians* ſhould be received by the Impoſition of Hands. The firſt Council of *Arles* ſet up the Diſtinction of Hereticks who baptiz'd in the Name of the Trinity, and thoſe who did not ſo: It ordains that the latter ſhould be re-baptiz'd, but that the former ſhould not. 'Tis perhaps this Council which S. *Auguſtin* calls the full Council that decided the Queſtion. S. *Auguſtin* follows that Deciſion, and defends it at large in his Books againſt the *Donatiſts*. The Weſtern Church embrac'd this Opinion; and altho' the Eaſtern Churches did not ſo formally obſerve this Diſtinction, yet they made a Difference among Hereticks, and receiv'd them differently; for in the Canons of the Council of *Conſtantinople*, and the Council

cil in *Trullo*, the Fathers distinguish'd three Sorts of Hereticks. The first, that ought to be re-baptiz'd, *viz.* the antient Hereticks, the *Paulianists*, *Sabellians*, and *Eunomians*; the second, that ought to be anointed, who are the *Arians Macedonians*, *Novatians*, *Apollinarists*, and *Tesseradecatites*; and the last, who are only to abjure, as the *Nestorians*, *Eutychians*, *Severians*, *Acephalics*, and *Monothelites*.

Q. You have clear'd up that Point very well; pray return to the Thread of the History.

A. The Letter of Pope *Stephen* having been carried into *Africk*, his Procedure startled S. *Cyprian*, who sent *Stephen*'s Letter to *Firmilian* Bishop of *Cæsarea*, and to other Bishops of *Cappadocia*, who were of the same Mind with the *African* Bishops. When *Firmilian* had received it, he wrote a long Letter to S. *Cyprian*, wherein he approves his Practice, and assures him, that it had been in Use in their Country time immemorial, and that it was settled in a Council held at *Iconium*. When S. *Cyprian* receiv'd that Letter he call'd a Council of 87 Bishops, in the Year 256, at *Carthage*, where all the Bishops gave their Suffrages in Favour of his Opinion. S. *Dennis* of *Alexandria* wrote at the same time to Pope *Stephen*, to perswade him to maintain Peace, although, for his Part, he did agree with him in Opinion.

There was held, at that Time, a Council at *Antioch*, where the Bishops condemn'd the Practice of the *Novatians*; and *Dennis* Bishop of *Rome*, Successor to *Stephen*, held one at *Rome*, wherein he establish'd the Divinity of the Word.

But of all the Councils held in the three first Centuries, the most famous are the two Councils of *Antioch*, assembled against *Paul* of *Samosata*, Bishop of that City, whom I mention'd amongst the Hereticks. The First was held in 264. *Eusebius* says that the chief Bishops that assisted at were *Firmilian* Bishop of *Cæsarea* in *Cappadocia*, *Gregory* and *Athenodorus* Bishops of *Pontus*. *Helenus* Bishop of *Tarsus*, *Nicomas* Bishop of *Iconium*. *Theotecnes* Bishop of *Jerusalem*: That S. *Dennis* of *Alexandria* was invited thither, but not coming, he declar'd his Opinion in a Letter, not disdaining to salute even the Author of

the Hereſie. *Firmilian* probably preſided in this Synod. *Paulus Samoſatenus* promiſed him to renounce his Error. *Firmilian* really believ'd him, and the Council ſeparated, without pronouncing any Judgment againſt him. But *Paulus Samoſatenus* not keeping his Word to *Firmilian*, and going on to teach his Errors, the Biſhops aſſembled together a ſecond time at *Antioch* in 270, and met there to the Number of Seventy. *Paulus Samoſatenus* was convicted of Errors in that Council by the Prieſt *Malchio*; he was depos'd, and *Domnus* put in his Place. The Biſhops of the Council wrote a Synodical Letter to *Dennis*, Biſhop of *Rome*, wherein they tell him what they had done againſt *Paulus Samoſatenus*, and the Reaſons they had for depoſing him: They accuſe him of Pride, Haughtineſs, and other Irregularities, and ſay they condemn'd him chiefly, becauſe he had renew'd the Error of *Artemas*, teaching that Jeſus Chriſt was a mere Man, and that he had no Being before he was born of the Virgin *Mary*. They acquaint *Dennis* that they had choſen *Domnus* in his Place, that ſo he might henceforth direct Letters of Communion to him. S. *Athanaſius*, S. *Hilary*, and S. *Baſil*, tell us, That this Council condemn'd the Word *Conſubſtantial*, becauſe of the ill Uſe *Paulus Samoſatenus* made of it. The Letter of the Council, directed to *Dennis*, was deliver'd to his Succeſſor *Felix*. *Paulus* being ſupported by *Zenobia*, Princeſs of the *Palmyrenians*, who was Miſtreſs of *Antioch*, remain'd for ſome time in Poſſeſſion of the Epiſcopal Houſe; but the Emperor *Aurelianus* having taken *Antioch* in 272, the Catholicks addreſs'd themſelves to that Prince to diſpoſſeſs *Paulus Samoſatenus*, and to put *Domnus* in his Room. Accordingly he ordered him to be put in Poſſeſſion, and the Biſhop of *Rome* communicated with him. Thus *Paulus* was removed, and *Domnus* put in Poſſeſſion of the See of *Antioch*.

We don't find in Hiſtory, that towards the End of the third Century any Conteſts aroſe for which they were obliged to hold Councils. Thus we ſhall finiſh this Article, and go on to the Perſons that were illuſtrious for Learning and Piety, who flouriſhed in the three firſt Ages of the Church.

CHAP

CHAP. VI.

Of Persons that were Illustrious for Learning and Piety, or of the Ecclesiastical Writers of the three first Centuries.

Q. WERE the three first Ages of the Church fruitful in Learned Men, who wrote concerning Religion?

A. The first Century affords us but very few such. After the Writings of the Apostles and Apostolical Men, the most ancient is *Hermas*, who wrote under the Pontificate of S. *Clement*, Bishop of *Rome*, (some time before *Domitian*'s Persecution) a Treatise entitled, *The Pastor*, which was much esteemed by the Antients, and which some have quoted under the Name of Holy Scripture. The Book contains moral Instructions. The first Letter of S. *Clement* to the *Corinthians*, which S. *Irenæus* mentions, is one of the most beautiful and standing Monuments of that Antiquity. The second is not so evidently S. *Clement's*; and the Works ascribed to him are not his. The other Epistles that bear his Name are forg'd, as well as all the Epistles of the first Popes, down to *Siricius*, which is the Work of *Isidorus Mercator*, who lived in the eighth Century. The Works which bear the Name of S. *Dennis* the *Areopagite*, were wrote by an Author of the fifth Century. Although some Criticks have doubted whether the Epistles of S. *Ignatius* were truly the Works of that antient Bishop of *Antioch*, yet the seven which *Eusebius* mentions must be own'd as genuine, and are to be found in their Purity in the Editions of *Vossius* and *Usher*. That Saint wrote them when he was in Bonds, and when he was carried from *Antioch* to *Rome*, there to be expos'd to wild Beasts, in the Year 107. S. *Polycarp* collected them after his Death, and sent them to the *Philippians*. The other Epistles, attributed to S. *Ignatius*, are spurious. We have nothing but the Fragments of an Historical

ſtorical Work of *Papias* Biſhop of *Hierapolis*, Diſciple to S. *John* the Evangeliſt. 'Twas he who gave Riſe to a common Opinion in the three firſt Centuries, That before the Day of Judgment Jeſus Chriſt would reign upon Earth with his Elect a thouſand Years. Theſe are all the Works of the firſt Century, of which any thing remains.

Q. Were there not more of them in the ſecond and third Centuries?

A. They produced abundance of Writers; but ſeveral of their Works are not come to our Hands. We have loſt the Apologies which *Quadratus* a *Roman* Senator, and *Ariſtides* an *Athenian* Philoſopher, preſented to the Emperor *Adrian*; and the Eccleſiaſtical Hiſtory of *Hegeſippus*, from the Apoſtles to his own Time, *i. e.* 'till towards the Year 180. whereof there remains nothing but ſome Fragments produc'd by *Euſebius*. But we ſtill have Part of the Works of S. *Juſtin Martyr*, and S. *Irenæus*, which are precious Remains of that venerable Antiquity.

Q. Enlarge a little more, I beſeech you, upon thoſe two Authors, whom I have heard very much commended.

A. You ſay well: I ſhall endeavour to ſatisfie you. S. *Juſtin* was of the City of *Sichem*, call'd *Naples* of *Paleſtine*, the Son of *Priſcus Bacchius*, a *Greek* by Birth and Religion. After having enquir'd for the Truth in vain among many Sects of the Philoſophers, he found it in Chriſtianity, which he embrac'd. When he became a Chriſtian, he neither left off his Habit nor his Philoſophical Profeſſion. In the Perſecution which aroſe under the Emperor *Antoninus Pius*, he compos'd an excellent Apology for the Chriſtians, which he preſented to the Emperor, and the *Cæſars* his Sons, about the Year 150. This is what they call the ſecond Apology, altho' in Reality it be the firſt. That which is the firſt at preſent, was written afterwards, and preſented (if we may believe *Euſebius*) to *Marcus Antoninus* the Philoſopher, who ſucceeded *Antoninus Pius*. In the firſt he lays open the Doctrine and Morals of the Chriſtians. In the ſecond he complains of the Trouble and Uneaſineſs that was given them. In this laſt he ſeems to expect

that

that a Cynick Philoſopher, call'd *Creſcent*, would ſeize him, and have him condemn'd to Death, which happen'd a little after. He ſuffer'd Martyrdom the ſecond Year of *Marcus Antoninus* the Philoſopher, in the Year of Chriſt 166. We have ſtill an excellent Dialogue of his with *Tryphon* the *Jew*, wherein he proves againſt the *Jews* the Truth of the Chriſtian Religion by the Prophets. There are alſo two Exhortations to the *Gentiles*, and a Treatiſe of the Monarchy or Unity of God, which perhaps are S. *Juſtin's*. All the other Works which bear his Name, are either doubtful or ſpurious.

S. *Irenæus* was a *Greek*, who had been brought up in Chriſtianity from his very Infancy by S. *Polycarp* Biſhop of *Smyrna*. He came into *Gaul*, where he was conſecrated Prieſt at *Lyons*, by *Pothinus* Biſhop of that City. After that holy Prelate had ſuffer'd Martyrdom in the Year 178, S. *Irenæus* was choſen his Succeſſor, on his Return from a Journey which he had made to *Rome*. While he was Biſhop he compos'd five Books againſt Hereſies. The Original *Greek* is loſt; but we have a very antient *Latin* Tranſlation of them. He labour'd vigorouſly at the Converſion of the Pagans, the Deſtruction of Hereſies, and the Peace of the Churches; and after having, for the Space of twenty four Years, govern'd the Flock which Jeſus Chriſt had committed to him, he ſuffer'd Martyrdom, with abundance of Chriſtians who were maſſacred in the Time of *Severus*'s Perſecution, the Year of Chriſt 202. or 203.

Q. Were there no other Eccleſiaſtical Authors of that Time?

A. We have loſt abundance of excellent Works of *Melito* Biſhop of *Sardis*; but we have a Diſcourſe of *Tatian*'s, Diſciple of S. *Juſtin*, againſt the *Gentiles*; An Apology for the Chriſtians, by *Athenagoras* an *Athenian* Philoſopher, who liv'd under the Reign of *Marcus Aurelius*, who likewiſe wrote a Book concerning the Reſurrection; three Books of *Theophilus* Biſhop of *Antioch* to *Autolycus*, in Defence of the Chriſtian Religion. Thoſe Authors likewiſe compos'd ſeveral Works, which are not come down to us, no more than abundance of Writings of *Apollinaris* Biſhop of *Hierapolis*, an Author of that Time:

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The Letters of *Dennis* of *Corinth*, whereof *Euſebius* has preſerved the Fragments: The Writings againſt the Hereſie of *Marcion*, compos'd by *Philip* Biſhop of *Cortyne*, by *Modeſtus*, and by the famous and learned *Bardeſanes*, who was afterwards Chief of a Hereſi: The Treatiſe of *Muſanus* againſt the *Encratites*. The Letters of *Serapion*, Biſhop of *Antioch*: The Works of *Rhodon* againſt the *Montaniſts* and *Marcionites*, and many other Writings of Chriſtian Authors of the ſecond Century.

The School of the Church of *Alexandria*, about the End of this Century, furniſh'd an excellent Maſter, called *Pantænus*, a Stoick Philoſopher, who was ſent into the *Indies* about the Year 190, there to preach the Goſpel. He committed this School, in his Abſence, to one *Clement* a Prieſt, his Diſciple. After having ended his Miſſion, he return'd to *Alexandria* and continued to preach the Holy Scripture there. None of his Commentaries are come down to us; but we have a large and learned Work of his Scholar, Colleague, and Succeſſor, S. *Clement* of *Alexandria*, who flouriſhed under *Severus* and *Caracalla*, and lived 'till towards the Year 220. He compos'd abundance of Works, whereof there remain only three at this Day. The moſt conſiderable of them is that which is divided into three Books, which he entitled, *Stromata*, or, *The Tapiſtry*; becauſe it contains a great many different Thoughts, which make a Variety, like what we ſee in Hanginge. The Work is full of vaſt Erudition, but very obſcure. The *Pedagogue*, of the ſame Author, which is divided into three Books, is a Body of Morality. The *Exhortation to the Gentiles*, is a Diſcourſe to turn them from their Religion, and perſwade them to embrace that of Jeſus Chriſt.

The Hereſie of *Montanus* was attack'd in the Beginning of the third Century by *Miltiades*, *Apollonius*, *Aſterius Orbanus*, and an anonymous Author; but we have nothing, except Fragments of thoſe Works, quoted in *Euſebius*.

Of all the Authors of this Time, he, of whom we have moſt Works, is the famous *Tertullian*. He was originally an *African*, of the City of *Carthage*, his Father had been a Captain under the Proconſul of *Africk*. He be-

becoming Christian, applied himself to defend the Truth, Doctrine, and Discipline of the Christian Religion, by his Writings. He flourish'd chiefly under the Reigns of *Severus* and *Antoninus Caracalla*, from the Year 194. 'till towards the Year 216. He was married, and a Priest. About the Beginning of the third Century he embraced the Novelties of *Montanus*, and maintain'd them by his Writings. We don't find that he reform'd from this Error; nor is it known when he died. When he was yet a Catholick, he wrote an excellent Apology for the Christian Religion, Treatises of Penitence, Baptism, Prayer, Patience, and an Exhortation to Martyrs: To these we may add the Book to *Scapula*, Governour in *Africk*, to dissuade him from persecuting the Christians; the Discourses of Shows, Idols, the Ornaments and Habits of Women; the two Books to his Wife, to dissuade her from marrying again if she should be a Widow, or at least to exhort her not to marry an Infidel; the Discourse of the Witness of the Soul, in favour of the Existence of a God. He was a *Montanist* when he compos'd his four Books against *Marcion*, and his Treatise of Prescriptions, tho' they are very useful to the Church; the Book of the Flesh of Jesus Christ; the Treatise of the Soul; that of the Resurrection of the Flesh; the Antidote against Heresies; the Discourse shewing that a Christian Soldier ought not to wear the *Corona*; and the Discourse to justifie his wearing a Cloak rather than a Gown. He at the same time wrote against the *Jews*, *Valentinians*, *Praxeas*, and *Hermogines*; but all these Works are not against the Church, as the Treaty of Chastity, (where he attacks the Custom of pardoning Adulterers) that of Monogamy, and the Exhortation to Chastity, in which he condemns second Marriages; that of Fasts, where he praises the excessive Fastings of the *Montanists*, and maintains their Obligatoriness; that wherein he blames those who fly from Persecution; and that wherein he proves that all Virgins ought necessarily to be veil'd. The Stile of this Author is vehement, energetick, and sententious, but not very polite, and often obscure. 'Tis hard to say, whether he has done more Service to the Church by writing against its Heresies, and maintaining some important Points of Morality

rality and Diſcipline, than he has done Hurt to it by attacking its Diſcipline, in order to maintain that of the *Montaniſts*.

While *Tertullian* wrote for the *Montaniſts*, there was a Prieſt at *Rome* call'd *Caius*, who attack'd them in a Conference he had with a Man of that Sect, call'd *Proclus* or *Proculus*, the Reſult whereof was put in Writing. This ſame Prieſt likewiſe wrote a Book, which is now in Being, againſt the Hereſie of *Artemon*; a Book entitled the *Little Labyrinth* (from whence *Euſebius* took the Paſſage concerning the Repentance of *Natalis*) and a Treatiſe of the Univerſe. *Hippolytus* Biſhop of *Porto* in *Italy*, or rather of *Arabia*, who ſuffer'd Martyrdom under the Emperor *Alexander*, compos'd a great many Commentaries upon ſeveral Epiſtles of the holy Scriptures, and abundance of other Treatiſes; but Time has robb'd us of them all. For the ſmall Treatiſe concerning the End of the World, and Antichriſt, which bears his Name, is not his. We have likewiſe loſt the Chronography of *Julius Africanus*, who liv'd in *Paleſtine* under the Empire of *Alexander*: But *Euſebius*, *Georgius Sincellus*, and ſome others, have copied ſeveral Fragments of it in their Chronicles. *Euſebius* has likewiſe preſerv'd for us, in his Hiſtory, the manner how *Africanus* reconciled the two Genealogies of Jeſus Chriſt, and we have a Letter which he wrote to *Origen*, againſt the Hiſtory of *Suſanna*. We muſt not forget a ſmall Treatiſe for the Defence of the Chriſtian Religion, which is the Dialogue entitled (*Octavius*) by *Minutius Felix*.

Q. I remember to have read that Work: It is wrote with abundance of Delicacy and Agreeableneſs.

A. You judge well of it. But now we come to one of the moſt laborious Authors that ever was (not only in the three firſt Centuries, but) even in all the Ages of the Church; and that is the famous *Origen* ſirnam'd *Adamances*, Son to *Leonides*. He applied himſelf very young to the Study of the Scripture, and made wonderful Progreſs therein. His Father ſuffer'd Martyrdom in 202, in the Perſecution of *Severus*. After his Death, *Origen* taught Grammar for a Livelyhood. He was afterwards choſen to fill the Chair of the School of *Alexandria*, and got a great

great Number of Scholars in a little Time. The exceſſive Love he had for Chaſtity made him make himſelf an Eunuch; an Action which he afterwards condemn'd himſelf for. He took a Journey to *Rome* in 211, and retir'd to *Paleſtine* in 216 at the Time of the cruel War which *Caracalla* made againſt the City of *Alexandria*, the Inhabitants of which Place had offended him by their Raillerie. *Origen* being at *Caſarea*, the Biſhops of the Province pray'd him to expound the Scripture publickly in the Church, and to inſtruct the People in their Preſence, altho' he was not yet a Prieſt. *Demetrius* Biſhop of *Alexandria* found great Fault with that, and recall'd *Origen*, who came to his Charge again. Some time after the Princeſs *Mammea* ca'l'd him to *Antioch* to her. He return'd quickly to *Alexandria* where he ſtay'd 'till 218; then he left it, and took a Journey into *Achaia*, about ſome Eccleſiaſtical Affairs. In his Paſſage through *Paleſtine* he was ordain'd Prieſt by the Biſhops of that Province. He was then 42 Years of Age. This Ordination irritated his own Biſhop *Demetrius* who wrote Letters againſt him, and expell'd him from *Alexandria* when he return'd. *Origen* retir'd to *Caſarea*, where he was well receiv'd by *Theoctiſtes* Biſhop of that City. But *Demetrius* caus'd him to be depos'd, and even excommunicated by a Council of Biſhops in *Egypt*. However, he remain'd in the Communion of the Biſhops of *Paleſtine*, who conſider'd him, and employ'd him for the Good of the Church. In 238 he had a Conference with *Berillus* Biſhop of *Boſtres* in *Arabia*, who denied that Jeſus Chriſt, before his being born of the Virgin *Mary*, was a ſubſiſting Perſon; *Origen* drew him out of his Error. Likewiſe he made the *Arabians* change their Opinions, who ſaid the Souls ſhould die, and riſe again. In fine, in the Perſecution of *Decius* *Origen* was taken, put in Priſon, loaded with Chains, and ſuffer'd with Conſtancy many Tortures for the Faith of Jeſus Chriſt. At laſt he got out of Priſon, and died under the Empire of *Gallus*, in the Year 252, aged 66.

Q. What you tell me of *Origen*'s Conſtancy under Perſecution ſurprizes me; for I have heard formerly that his Heart fail'd him.

A. S. *Epi-*

A. S. *Epiphanius* accuſes him of having come to the Altars and making as if he offer'd Incenſe to the Idols; but he tells that Story with fabulous Circumſtances, and refers it to the Perſecution of *Maximinus*, after which *Origen* was always honour'd by the Biſhops of *Paleſtine*, who would not have ſo regarded him, if it had paſs'd current that he had offer'd Incenſe to Idols. Beſides, a convincing Proof that what is imputed to him is falſe, is, that his greateſt Adverſaries, who omitted nothing in order to decry him, never accus'd him of it; and that his Friends were never at pains to vindicate him upon that Score, but, on the contrary, praiſe the Firmneſs and Conſtancy with which he ſuffer'd during the Perſecution. The Number of the Works which *Origen* compos'd is almoſt incredible. He labour'd on the Text of the Bible, by putting in Columns the *Greek* Verſions of the *Septuagint*, *Symmachus* and *Theodotian* over-againſt the *Hebrew* Text in his *Hexapla*. He compos'd three ſorts of Works upon the Bible, *viz.* Commentaries, *Scholia*, and Homilies. There is yet remaining part of his Commentaries and Homilies either in *Greek*, or in the Verſion of S. *Jerom* or *Rufinus*. Beſide thoſe, he compos'd other Works, as *A Treatiſe of the Principles of Religion*, tranſlated into *Latin* by *Rufinus*; *A Treatiſe of Prayer*; and eight Books againſt *Celſus*, in Defence of the Chriſtian Religion, which are extant. The Ancients were very much divided in their Sentiments about *Origen*'s Doctrine. S. *Epiphanius*, S. *Jerom*, S. *Auguſtin*, *Theophilus*, *Juſtinian* and the fifth Council condemn'd it, as favouring the Hereſie of *Arius*. On the contrary, *Dydimus*, S. *Athanaſius*, S. *Baſil*, S. *Gregory* of *Nazianzen*, S. *Chryſoſtom*, *Rufinus*, and ſome others, quoted him againſt the *Arians* or defended him as a Catholick Author. It cannot be denied but he had ſome ſingular Opinions, and that by endeavouring to reconcile the Platonick Philoſophy with Chriſtianity, he departed from the Simplicity of the Truth.

Q. Was there any other conſiderable Author in the three firſt Centuries?

A. I am going to mention one who is to be reſpected for his Sanctity, his Wiſdom, and the Beauty and Solidity of his Writings, that is the Great S. *Cyprian*, Biſhop of *Carthage*.

Carthage. He was an *African*, and taught Rhetorick with Reputation before he was a Christian. He was converted by one *Cecilius* a Priest whose Sirname he afterwards took. After he was ordain'd Priest, he was made Bishop of *Carthage* upon the Death of *Donatus* in the Year 248, by the Suffrage of the Clergy and People of *Carthage*. His Election was confirm'd by a great Number of Bishops who were then at *Carthage*. The Persecution of *Decius* beginning two Years after, the Pagans often demanded him with popular Outcries, to expose him to wild Beasts. 'Twas this that obliged him to retire from *Carthage* however without neglecting his Flock, which he conducted and taught by his Letters from the Place of his Retreat. When the Persecution abated he returned, and made Rules about the Penance of those who had fallen away during the Persecution. He held several Councils, as I have already told you, and had, as I said, a Contest with Pope *Stephen* about the Baptism of Hereticks. At the Beginning of *Valerian*'s Persecution, in 257, he was banish'd the 30th of *August* to *Cirtha*, a City ten or twelve Leagues distant from *Carthage*. After he had lived there eleven Months, he was recalled by the Proconsul *Galerius Maximus*, who order'd him to live in the Gardens which he had near *Carthage*. Afterwards that Proconsul caus'd him to be apprehended and brought before him, and condemn'd him to have his Head cut off, which was accordingly executed in the Year 258. We have eighty one of S. *Cyprian*'s Letters, and some Writings upon divers Points of Religion, *viz.* a Treatise of the Vanity of Idols, against the Heathens; three Books of Testimonies of Scripture, about the Truths of the Christian Religion, directed to *Quirinus*, a Treatise of the Behaviour of Virgins; a Work upon those who had fallen away in the Time of Persecution; a Writing concerning Unity of the Church; an Explication of the Lord's Prayer; an Exhortation to Martyrdom, a Treatise of Mortality, written in the time of the Plague; a Writing directed to *Domitian*, Judge of *Africk*, in favour of the Christians; a Treatise of Works of Mercy and Charity; and Discourses upon Patience and Envy. All these Works are written with a great deal of Eloquence, and are full of noble Sentiments of Religion; they

they are very useful for learning the antient Discipline of the Church, and the pure Morality of the Gospel. His Life was written by *Pontius* his Deacon; and we have very antient Acts of his Martyrdom.

Q. Had not the *Eastern* Church, Bishops at that Time, that may be compar'd with S. *Cyprian?*

A. Yes; she had many: as S. *Gregory* Bishop of *Neocæsarea*, sirnamed *Thaumaturgus*, because of the many Miracles which he wrought, who retired as well as S. *Cyprian* during the Persecution of *Decius*. He has left some Works that don't want Eloquence, and a Canonical Epistle. S. *Dennis*, Bishop of *Alexandria*, whom S. *Basil* calls a great Canonist, who wrote a great Number of Letters, like S. *Cyprian*, concerning Discipline, and compos'd many other Works against the Hereticks. He was an Exile for the Faith during the Persecutions of *Decius* and *Valerianus*. He attack'd the Error of *Nepos* touching the Reign of Jesus Christ for 1000 Years upon Earth, condemn'd the Error of the *Sabellians*, and wrote to the Council of *Antioch*, that was held in the Year 264, a Letter against *Paulus Samosatenus*. We may join to these two, *Firmilian* Bishop of *Cæsarea* in *Cappadocia*, who was esteemed for his Learning and Prudence: He wrote, as I have told you already, a Letter to S. *Cyprian*, about the Baptism of Hereticks.

Q. Are these all the Ecclesiastical Authors of the three first Centuries?

A. S. *Athanasius* quotes moreover one *Theognostes* of *Alexandria*, who wrote seven Books of *Hypotiposes*, or Instructions about the Mysteries of Religion, and especially about the Trinity, whereof *Photius* has given us an Extract. We have a Treatise of *Anatolus* Bishop of *Laodicea* about *Easter*. *Victorinus*, Bishop of *Petaw* in *Pannonia*, has made a Commentary upon the *Apocalypse*. *Pierius*, Catechist of *Alexandria*, was call'd the young *Origen*, because of his Commentaries and Homilies upon the Scripture. About the End of the Century, *Methodius* Bishop of *Tyre*, who suffer'd Martyrdom in 303, under the Persecution of *Diocletian*, compos'd the Feast of Virgins. The Martyr *Lucian* signaliz'd himself by a new Edition of the Version of the *Septuagint*, and by some other Writings. *Arnobius*

bius and *Lactantius* might be join'd to theſe Authors, tho' they did not write till the beginning of the fourth Century, becauſe their Writings were compiled againſt Paganiſm.

CHAP. VII.

An Abridgement of the Doctrine, Diſcipline and Morals of the three firſt Centuries.

Q. IN my Opinion, you have hitherto very well executed your Plan, as to the Hiſtory of the three firſt Centuries. There remains but one Article more, and that ſeems to me to be the moſt important of all; which is an Abridgement of the Doctrine, Diſcipline, and Morality of the Chriſtians in thoſe three Centuries.

A. You ſhall be ſatisfied in that likewiſe. As to the Doctrine of the Church, it has always been the ſame and will be ſo to the end of the World. As it is impoſſible that there ſhould ceaſe to be a true Church, ſo it is impoſſible but the true Church ſhould teach the Doctrine of Jeſus Chriſt. For if it ſhould teach a Doctrine different from that of Jeſus Chriſt, or did not teach the Doctrine of Jeſus Chriſt, it would ceaſe to be the true Church. Jeſus Chriſt taught his Apoſtles all the Truths neceſſary to be believed; the Apoſtles publiſh'd them through the whole Earth, and taught them to all the Churches in the World, the Doctrine whereof has always been the ſame in the Articles of Faith. This Doctrine has always been preſerv'd in the Church, which is the Pillar and Foundation of Truth. 'Tis true, the ſame Terms have not been always in Uſe; and before the Riſe of Hereſies, all due Precautions were not taken in ſpeaking of Myſteries, which were taken after that the Hereticks attack'd them; but the main of the Doctrine has always been the ſame in the Articles of our Faith. It muſt be own'd likewiſe that ſome Errors were very common even in the firſt Ages of the Church, that were afterwards rejected; but they don't affect the chief Articles of our Faith, nor were they ever look'd

look'd upon as the Doctrine of the Church, but as very common Opinions. This is what the firſt Chriſtians believed, and what we believe to this Day.

They taught that the Principles of Faith were the holy Scriptures and Tradition; that Myſteries were to be believed, though they could not be comprehended. They ſpoke of the Nature of God, and his Attributes, in a moſt excellent manner. They believed him Inviſible, Eternal, Incorruptible, *&c.* They often ſpoke of his Providence, Power, Goodneſs, Mercy, Juſtice. They baffled the falſe Divinities of the Heathens, and the Errors of the Hereticks, who admitted many Sovereign and Independent Beings. They prov'd that God created all Things, and Matter it ſelf, which was not eternal. They own'd the Trinity of three Perſons in one only God; the Divinity and Eternity of the Word and the Holy Ghoſt. They ſaid that the Word was from all Eternity in God, as a diſtinct Perſon; that by him God created the World, and governs it; they conjectured that it was the Word that appear'd to the Patriarchs, under different Repreſentations. They believed that 'twas he who was incarnated; that Jeſus Chriſt was that Word made Man, both God and Man together made up of two entire and perfect Natures in one only Perſon; that he had a Soul and Body like ours; that he aſſumed that Body in the Womb of the Virgin *Mary*; that his Fleſh was real; that he ſuffer'd, and actually died; that he became Man to ſave Men who were loſt by the Sin of the firſt Man; that he came to teach them the Truth, and ſet them an Example, and to redeem them by his Death; that he deſcended into Hell, and roſe again; that he will come at the Day of Judgment to judge all Men; that he will condemn the Wicked to eternal Puniſhments, and reward the Righteous with eternal Happineſs, after having rais'd again both the one and the other. All the Fathers that I have mentioned to you made Profeſſion of this Faith, and affirm that this is the Doctrine which all the Churches in the World received from the Apoſtles, and that it was neceſſary to believe it in order to be a Chriſtian. They acknowledged that the Nature of Man was fallen from its firſt State; that tho' it was free, yet it had need of God's Aſſiſtance, or of Grace, in order to do Good.

They

They ſpoke of the Neceſſity and Effects of Baptiſm: They attributed to the Impoſition of the Hands of Biſhops, the Virtue of making the Holy Ghoſt deſcend inviſibly upon the Baptized; they maintain'd that the Church had the Power of reſtoring thoſe who repented of their Sins; they never doubted but the Euchariſt was the Body and Blood of Jeſus Chriſt, and called it by his Name; they prais'd Virginity, without blaming Marriage; they honour'd Martyrs; they ſpoke of the Virgin *Mary* with a great deal of Reſpect. This is an Abridgement in part of the Doctrines taught by the Fathers in the three firſt Centuries. Many believ'd, after *Papias*, the Reign of Jeſus Chriſt upon Earth for 1000 Years; but that Opinion was never look'd upon as a Doctrine of Faith. Some thought that the laſt Judgment would happen very ſoon: Moſt of them believ'd that the Souls were not entirely happy or miſerable until that Day, altho' they ſuffered Puniſhments before-hand, or were at Reſt in proportion to the Good or Evil they had done in the Body.

Q. Can you give me ſuch an Abridgment of the Diſcipline of the three firſt Centuries?

A. I cannot ſay the ſame of the Diſcipline of the Church, that I have ſaid of its Doctrine, *viz.* That it has always been the ſame at all Times, and in all Places; becauſe 'tis certain it was different in ſeveral Churches, and has been liable to Change from time to time. Nevertheleſs, the antient Diſcipline is the Foundation of ours, and although the Exterior may have been changed, the Spirit of the Church is ſtill the ſame. The Diſcipline obſerv'd in the three firſt Ages of the Church was very ſimple, and had ſcarce any other Decoration but what it had from the Sanctity of the Manners and Lives of the firſt Chriſtians. They aſſembled on the Lord's Day in Places appointed for Common Prayers: The Biſhop, or, in his Abſence, the Prieſt preſided in that Aſſembly; there the holy Scripture was read, and oftentimes the Biſhop preach'd the Word of God. They celebrated in thoſe Times, with great Solemnity, the Feaſts of *Eaſter*, *Chriſtmas*, and *Whitſontide*; they did not pray kneeling, on the Lord's Day, nor from *Eaſter* to *Whitſontide*; they commonly turn'd towards the *Eaſt* when they pray'd. The Places where they aſſembled

were

were always plain and without Ornaments. The uſe of Images was not yet very common. They oftentimes had Repaſts, which they call'd *Agapæ*, where all Chriſtians were welcome. They prayed for the Dead, made Oblations for them, and celebrated the Sacrifice of the Maſs in memory of them. The Chriſtians gave one another the Kiſs of Peace, call'd themſelves all Brethren, and often made the Sign of the Croſs. They prayed to the Martyrs, celebrated the Day of their Death with Joy, and were convinced that they prayed for the Living. They baptized, with ſome Ceremonies, thoſe who were inſtructed and tried in the Chriſtian Religion; during the time of their Inſtruction they were call'd *Catechumens*. They plung'd thoſe three times in the Water whom they baptized, and invok'd the holy Trinity. Baptiſm was not ſolemnly adminiſtred except at *Eaſter* and *Whitſontide*; they anointed the baptized with Oil after their Baptiſm, and to ſome Churches they gave them Oil and Honey to take inwardly; then the Biſhop laid his Hands on them, to confer the Holy Ghoſt upon them. Baptiſm was not repeated, unleſs it had been adminiſtred by ſome Hereticks in the Church. When Chriſtians after their Baptiſm fell into Crimes of which they were convicted, or confeſs'd them to their Prieſt, they were laid under Penance, that is to ſay, deprived of the Communion of the Church, excluded from the Aſſemblies of the Faithful, and obliged to faſt, mortifie, and humble themſelves even publickly at the Church Door. There was a Time when, in ſome Churches, Communion was not granted to thoſe who had fallen into the Sins of Idolatry, Homicide, and Adultery; but they abated afterwards as to Adulterers and Homicides, and at laſt as to Idolaters, who were received into Favour either at Death, or after long Penance. Sometimes Penances were ſhortned upon the Recommendation of Confeſſors. The Clergy that had fallen into Sins, were not only deprived of their Miniſtry for ever, but even laid under publick Penance, at leaſt in ſome Churches. Thoſe who had done publick Penance were never admitted among the Clergy: This Penance was not granted more than once. They excommunicated Hereticks, Diſturbers of Diſcipline, and ſuch as led a diſorderly Life. He

that

that was excommunicated by his Biſhop, could not be receiv'd into Communion any where.

The Matter of the Euchariſt was common Bread, and Wine mix'd with Water: The Believers made this Offering: The Prieſt or Biſhop who preſided in the Aſſembly recited Prayers over the Bread and the Cup. After thoſe Prayers were ended, they divided the Bread into Morſels, the Deacons diſtributed it to thoſe that were preſent, and likewiſe gave them of the Conſecrated Wine. The Chriſtians received Both with Reſpect, proteſting that they received the Body of Jeſus Chriſt. They likewiſe gave the Euchariſt to Children under the Species of Wine. They commonly took it in a Morning; they call'd the Celebration of the Euchariſt a Sacrifice, and the Prieſt recited ſeveral Prayers before and after the Conſecration of it. The Believers received the Euchariſt very often, and commonly as often as they met together; but they were perſuaded, that in order to receive it worthily, and in a profitable manner, it was neceſſary to live holily, and according to the Maxims of the Goſpel. Marriage was celebrated in the preſence of the Prieſt, and was confirm'd by an Oblation: Second Marriages were odious, and ſome even condemn'd them.

They were very careful to chuſe Miniſters whoſe Life and Manners were blameleſs. After the Death of thoſe who were appointed by the Apoſtles, the People choſe them. The Biſhops were above the Prieſts: The Biſhops were ordain'd by ſeveral Biſhops, who laid their Hands on them, and the Prieſts by the laying on of the Hands of the Biſhop and the Clergy. The Deacons appointed in the Time of the Apoſtles, had from the beginning of the Church the Adminiſtration of Sacred Things. Deaconneſſes are alſo very antient: The Subdeacons, and other inferior Orders, were inſtituted afterwards. They granted to the Biſhops civil Metropoles, Prerogatives and Rights over the Churches of the Province depending upon the Metropolis. The Churches of *Rome*, *Alexandria*, and *Antioch*, were look'd upon as the Firſt, and their Biſhops enjoy'd great Prerogatives. The Church of *Rome* founded by S. *Peter* was look'd upon as the firſt of all, and its Biſhop as the firſt Biſhop in the World. He was conſulted by the reſt, and

his Opinion was of great Weight, altho' he was not believed to be Infallible. The Deciſions of Councils were much regarded, and the Opinion of the Univerſal Church, *i. e.* of all the Churches, paſs'd for an infallible Rule of Faith. Thoſe who were ſeparated from the viſible Society of the Church, were look'd upon as Perſons out of the State of Salvation. The Prieſts were not diſtinguiſhed by their Habits, but by the Sanctity of their Lives. They adminiſtred the Sacraments for nothing; they had not as yet any ſettled Tithes, but the People maintain'd them voluntarily. The Charities that were given them, were common among the Prieſts and Biſhops who had the Adminiſtration of them. The Offerings were for the Poor. The Paſtors did not quit the Flock committed to them, but upon Neceſſity, and with Regret, and diligently acquitted themſelves of the Duty of their Miniſtry. It was unlawful to remove from one Church to another, thro' a Motive of Intereſt or Ambition. It was permitted, at leaſt in the *Greek* Church, to Prieſts to keep the Wives which they had married before they were Ordain'd, but not to marry after their Ordination. Monks were not yet eſtabliſh'd, but there was abundance of Men and Women among the Chriſtians, who liv'd in Celibacy, and led a very auſtere Life. Perſecution made ſome of them to retire to Solitudes. There were young Maids in the third Century, that engag'd themſelves to keep their Virginity their whole Life.

All Chriſtians did not eat the Fleſh of Beaſts that had been ſtrangled, nor Blood, nor Things that had been offered to Idols. They faſted before *Eaſter*, ſome a longer time, ſome a ſhorter, according to the different Cuſtoms of the Churches: Beſide this, they commonly faſted on a *Wedneſday* and *Friday* only till the Hour of *None*; and ſome ſpent thoſe Days in Prayer, which was called *Station*. They likewiſe faſted and mortified themſelves in publick Calamities, and when they were in Penance: They believed it was unlawful to faſt on *Sundays*, and from *Eaſter* to *Whitſontide*. They buried the Bodies of the Dead in the Earth, and did not approve of the Cuſtom of burning them.

Theſe

These are the principal Points of Discipline in the Primitive Church. However we must not persuade our selves that all these things were practised in all Churches, and in all Times of the three first Centuries. Some of them came up only in the third Century, and others were only observed in some Churches.

Q. You have taught me a great many Things in few Words. I am well instructed in the Discipline of the Primitive Church; pray add somewhat concerning their Morals, and then we shall end this Conversation?

A. The Morality of the Gospel has been as immutable as its Doctrine, but the former has had this Advantage, that altho' there were too many bad Christians who liv'd in a Course contrary to the Rules of the Morality of the Gospel, yet there were none in Antiquity (if we except some Hereticks, who were only half Christians) bold enough to overturn those Rules, and publish opposite Maxims; for there was scarce ever any Dispute in the Church about Morality. They follow'd literally the Precepts of the Gospel, and exhorted all Believers to imitate the Life of Jesus Christ, as the Model which they were to follow.

I should never have done if I would recite all the Principles of Morality which the Fathers taught. I shall only tell you that they persuaded the Believers not only to observe the Precepts of the Decalogue, and the Law of Nature, but commanded them to embrace the Perfection of Christian Morality. They taught them that the most acceptable Sacrifice they could offer to God, was to give him their Heart: That in order to be Righteous, they must Love him above all Things: That those who acted only thro' a servile Fear were not yet truly Righteous: That they ought to suffer all conceiveable Pains, and even Death, rather than do any thing that might give ground to believe that they renounced the Religion of Jesus Christ, or despis'd it: That they ought to Love their Neighbour as themselves, and to assist and serve him; not to do Evil to any one, to render Good for Evil, and wish well to those who persecute us. They exhorted Christians to give much Alms; to visit the Poor, the Sick, and those who were in Prison upon account of Religion. They recom-

mended to those who were Powerful and Rich, to employ their Superfluities in those Offices; to use the World so as not to be tied to it. They taught them that they were to avoid not only sinful Pleasures, as Debauchery, and all such as are dangerous, as Shows and Comedies; but also unprofitable Pleasures, that have no other End but the satisfying the Senses. That they ought to be contented with Necessaries, without passionately seeking after that which only tended to Pleasure and Luxury: That Christian Wives and Maids ought to be extremely Modest in their Apparel. They recommended to Christians to have a great deal of Respect for the Emperors and Magistrates, and for Secular Powers. They commanded Wives to love their Husbands, and Husbands to treat their Wives with Sweetness and Gentleness; Children to obey their Parents, and Servants their Masters; Parents to take care of their Children, and to rebuke them without Bitterness. They would have all Believers to be subject to their Pastors, and the Pastors have a great deal of Zeal and Charity for them. In one word, they prescrib'd to Christians all the holy Rules and Maxims of the Gospel, and exhorted them to lead a Life conformable thereto. What is most wonderful is, That that excellent Morality was not only in the Mouths and Writings of the Primitive Christians, but likewise appear'd with abundance of Lustre in their Lives and Actions.

THE

THE HISTORY OF THE Fourth CENTURY.

CHAP. I.

The State of the Church during the Fourth Century.

The Perſecution of Diocletian.

Q. WHAT was the State of the Church at the Beginning of the Fourth Century?

A. It enjoy'd ſome Reſt from the Reign of *Galienus*. *Aurelian*, who was minded to perſecute the Chriſtians, did not publiſh any Edicts againſt them, or if he did, they were not put in Execution. Under the following Emperors, *Tacitus*, *Florianus*, *Probus*, *Carus*, *Carinus* and *Numerianus*, the Church was in Peace. This Peace was not interrupted for many Years of *Diocletian*'s Reign, who was declared Emperor in 284. and took *Maximilianus Herculius* for his Colleague in 286. Thoſe two Emperors govern'd the Empire alone for ſome Years, but finding themſelves ſtraighten'd on all ſides by the Revolts of their Subjects and foreign Wars, they made two *Cæſars*, *Conſtantius-Chlorus* *Conſtantin*'s Father, and *Galerius-Maximianus*, ſirnamed *Armentarius*. *Euſebius* informs us that the Church was then in a profound Peace; that the Chriſtians made publick

Profeſſion of their Religion, that a great Number of the Heathens embraced Chriſtianity; that there was a great many Churches in all Cities; and that the Aſſemblies of the Chriſtians were ſo numerous, that they were forc'd to pull down the old Churches, and build more ſpacious ones. That the Biſhops were lov'd and honour'd by the Officers and Governors of Provinces; that the Emperors themſelves ſhew'd Affection for the Chriſtians; that they were allow'd to be at Court, and left in Offices; that the Wives, Children, and Domeſticks of the Emperors and great Men were Chriſtians. In fine, that the greateſt part of the Subjects of the Empire had abandon'd the Worſhip of the falſe Gods, to embrace the Chriſtian Religion.

Q. Did the Chriſtian Church enjoy this Peace throughout the whole Empire?

A. 'Tis thought that the Picture which *Euſebius* draws of the State of the Church, during the firſt eighteen Years of the Reign of *Dioclefian*, rather repreſents the *Eaſt* than the *Weſt*, becauſe the Martyrologies make mention of many Martyrs in *Gaul*, who could not have ſuffer'd after the Perſecution was declar'd, ſince *Gaul*, being under the Dominion of *Conſtantius Chlorus*, was free from Perſecution. 'Tis ſaid that *Maximianus* coming to *Gaul* in the Year 286, put to Death a whole Legion that was commanded by S. *Maurice*, becauſe it was wholly made up of Chriſtians. 'Tis ſaid that he immediately ſent *Rictius Varus*, famous in the Martyrologies under the Name of *Rictiovarus*, who condemn'd to Death an incredible Number of Chriſtians in *Gaul*. We likewiſe find that the famous S. *Sebaſtian* ſuffer'd Martyrdom at *Rome* in 285 or 286, and ſome other Martyrs were put to Death in that City, before the Perſecution was declar'd. But 'tis ſurprizing that neither *Euſebius*, nor the Author of the Book concerning the Death of the Perſecutors, who is thought to be *Lactantius*, Contemporaries, had no knowledge of ſo remarkable Facts, or that having knowledge of them, they ſhould ſpeak as they did of the Church, as enjoying a profound Peace and an entire Liberty. How can we reconcile that Goodwill, which they ſay the Emperors had for the Chriſtians, with the unheard of Cruelties exercis'd in *Gaul*, by the Orders of *Maximian*, and at *Rome* by Command of *Diocletian*.

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Q. When, how, and upon what Occaſion did the Perſecution begin?

A. The Emperor *Galerius* was the firſt who began to Perſecute the Chriſtians, after his returning Victorious from *Perſia* in 297. The Hatred which his Mother inſpired into him againſt the Chriſtians, made him that he would neither ſuffer any of them in his Houſe, nor in his Army. He depriv'd them of the Offices which they had about him, and gave out Orders to oblige the Chriſtian Officers and Soldiers, either to renounce their Religion, or quit their Offices and Service. The General *Veturius* was charg'd to Perſecute the Chriſtian Soldiers in the Year 302. The Emperor *Diocletian* was at the ſame time irritated againſt the Chriſtians: He ordain'd that all of them who were about Court ſhould Sacrifice upon pain of being beat; and order'd his Commanders to oblige the Soldiers to Sacrifice, upon pain of being remov'd from their Military Poſts. His Wrath, adds *Lactantius*, went no farther at that Time, nor did he any thing more againſt the Chriſtian Religion; but afterwards *Diocletian* and *Galerius* meeting at *Nicomedia*, a City of *Bithynia*, there they paſs'd the Winter, conſidering of Means how to exterminate the Chriſtians. *Diocletian* oppos'd it a long time; but at laſt the Perſecution was reſolv'd on. The 23d of *February* 303, was the Day pitch'd upon to begin it. The Church of *Nicomedia* was pillag'd and demoliſh'd, and the next Day the firſt Edict againſt the Chriſtians was publiſh'd: It contain'd, That all of that Religion ſhould be depriv'd of their Offices and Dignities; that of whatever Rank or Quality they were, they ſhou'd be put to the Rack; that all manner of Actions might be laid againſt them, and that they, on the contrary, might not commence any Suit either Civil or Criminal againſt any Body; that they ſhou'd neither complain, nor be heard; that People of Quality, making Profeſſion of the Chriſtian Religion, ſhou'd have a Mark of Infamy put upon them; that ſuch as of them as were Slaves ſhould not obtain their Liberty; that their Churches ſhou'd be pull'd down; that the Sacred Books ſhou'd be burnt; that the Places and Aſſemblies of Chriſtians, and the Goods which the Churches poſſeſs'd, ſhou'd be confiſcated: and that the Chriſtians ſhou'd no longer be

capable of holding Aſſemblies. This Edict was no ſooner put up, and publiſh'd in the City of *Nicomedia*, but a Chriſtian tore it to pieces; that Chriſtian was immediately apprehended, brought before the Emperors, and condemn'd to be burnt. *Galerius*, not yet ſatisfy'd with this Edict, endeavour'd to animate *Diocletian* againſt the Chriſtians. In order to irritate him, he caus'd his own People to ſet fire to his Palace, and laid the blame of it upon the Chriſtians, and gave out that they had a mind to have burnt both the Emperors, in concert with the Eunuchs of the Palace. *Diocletian* enrag'd againſt them, began to exerciſe his Cruelty againſt thoſe of his Court, and put many of them to Death by Fire and Sword. Fire being ſet a ſecond time to the Palace, *Galerius* retir'd, and *Diocletian* perſecuted all the Chriſtians of *Nicomedia*. *Anthemus*, who was Biſhop of that City, had his Head cut off: The Prieſts and Miniſters were brought to Puniſhment, and thoſe of the Laity who were Chriſtians, were thrown into Priſons, and conſtrain'd to Sacrifice, or led to Puniſhment. *Diocletian* wrote to *Maximianus Hercules*, and *Conſtantius*, to exerciſe the ſame Cruelties againſt the Chriſtians. *Maximianus* willingly executed thoſe Orders in *Italy* and *Africa*, *Conſtantius* who reign'd in *Gaul*, did not act ſo againſt the Chriſtians; he only ſuffer'd the Churches to be pull'd down, but he would not allow any Violence to be done to Perſons. The Edict which ordain'd the demoliſhing of Churches, was publiſh'd in *Egypt* and *Paleſtine* about *Eaſter*, and was executed in ſome Places. It was likewiſe publiſh'd, tho' later, in *Africa* and *Rome*, and in all the *Weſtern* Provinces. The Emperors iſſu'd out a ſecond one afterwards, importing that the Biſhops, Prieſts, and Deacons ſhould be put in Priſon, and conſtrain'd by all ſorts of Methods to Sacrifice to Idols. In the ſecond Year of the Perſecution, there was an Edict given forth, ordaining the ſame things againſt all Chriſtians. This Edict was publiſh'd in the Beginning of the Year 304. Then the whole Extent of the *Roman* Empire, from the *Eaſt* to the *Weſt*, excepting *Gaul*, was expos'd to the Fury of *Diocletian*, and the two *Maximians*, who like three wild Beaſts tore it to pieces in all Parts, both by themſelves, and by their Officers. It wou'd be impoſſible to relate how many

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ſorts of Torments the Governors and Magiſtrates made uſe of to make the Chriſtians renounce their Religion, and how much the Martyrs ſuffer'd in all the Provinces of the Empire. Sometimes they took away their Lives at one Blow; at other Times they made them endure ſevere Torments before they brought them to Puniſhment; in ſome Places they maim'd them. There were ſome Governors who endeavour'd to win them by Mildneſs; a kind of Perſecution abundantly more dangerous, and which caus'd many to fall away.

Diocletian and *Maximian* abdicated the Empire in the Month of *June*, 305, after having made *Severus* and *Maximianus Cæſars*. This Change of the Empire likewiſe produc'd a Change in the Affairs of the Church. The Perſecution abated in *Italy* and *Africa*, but it grew hotter in the *Eaſt*, in all the Countries which were under the Dominion of *Galerius* and *Maximian*, who perſecuted the Church with more Cruelty than ever *Diocletian* had done. They publiſh'd new Edicts whereby they condemned all Chriſtians to Death, and granted Life to none but to ſuch as polluted themſelves by eating Meats that had been offer'd to Idols. *Paleſtine* ſuffer'd more than any other Province by the Perſecution of *Maximian*. It laſted in the *Eaſt* for ten Years, 'till *Maximian* revok'd it in 312, after *Conſtantinus* had overcome *Maxentius*. *Conſtantius* dying the 25th of *July* 306, *Conſtantine* his Son was proclaim'd *Auguſtus* by the Army, and three Months afterwards *Maxentius* Son of *Maximian Hercules* aſſum'd the ſame Titles and ſeiz'd *Rome* and *Italy*. He publiſh'd an Edict to ſtop the Perſecution againſt the Chriſtians. *Maximian Hercules* took the Title of *Auguſtus* again but was ſoon obliged to quit it. *Severus* was kill'd in 307. *Maximinus* took the Title of *Auguſtus*, and *Galerius* declar'd *Licinius*, his old Friend, Emperor. During theſe Revolutions the *Weſt* was in Peace, but the Perſecution continu'd in the Countries under *Maximinus*. In fine, in the Year 311, *Galerius* paſt an Edict whereby he allow'd the Chriſtians to make publick Profeſſion of their Religion, and to hold their Aſſemblies. This Edict was publiſh'd in all the Provinces of *Aſia*. *Maximinus* ſuppreſſed this Edict, but he gave Orders to the Judges of *Syria* and *Egypt*, not to do any thing more againſt the Chriſtians.

Galerius dy'd in 311, and *Maximinus* and *Licinius* divided their Dominions. The latter renew'd the Perſecution againſt the Chriſtians; he forbid their Aſſemblies, chas'd them out of the Cities, prohibited all Exerciſe of their Religion, and re-eſtabliſh'd *Paganiſm* in all the Provinces under his Dominion. *Maxentius* was defeated by *Conſtantine*, and was drown'd in his Return to *Rome*, the 28th of *October*, 312. By his Death *Conſtantine* became Maſter of all the *Weſt*, and uniting himſelf to *Licinius* he reſtor'd Peace to the Chriſtians; and *Maximinus* was oblig'd a little before his Death to allow them the free Exerciſe of their Religion. He dy'd in the Month of *Auguſt* 313, and the Perſecution was at an end. *Licinius*, altho' a Heathen, left the Chriſtians in quiet; but falling out with *Conſtantine*, who was their declar'd Protector, he expell'd them from his Palace, and forbad the Biſhops to hold Synods. He likewiſe forbad the Chriſtians to aſſemble for Prayer in the Cities; he ſhut up and pull'd down the Churches; and perſecuted the Chriſtians and put the Biſhops to Death. But being overcome and ſtrangled at *Nicomedia* in 320, the *Eaſtern* and *Weſtern* Empires were united under the Dominion of *Conſtantine*, who made the Chriſtian Religion flouriſh through the whole Empire.

CHAP. II.

The State of the Church under Conſtantine *and his Succeſſors.*

Q. PRAY give me an Account of the State of the Church under the Empire of *Conſtantine*.

A. Conſtantine was the Son of a Father who had been favourable to the Chriſtians. He was born at *Naiſſa*, the 27th of *February* 274. He was brought up at the Court of *Diocletian*; and when that Emperor abdicated the Empire, *Galerius* kept him with him, on pretence of honouring him, but in effect to have him as a Hoſtage. Enraged that *Galerius* created *Severus* and *Maximinus Cæſars* to his Prejudice, he retir'd in 305, and came to his Father

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Conſtantius in *England*. He found him ſick of the Diſtemper whereof he dy'd the 16th of *July* 306. *Conſtantine* was proclaimed Emperor by his Army. Soon after he declar'd War againſt *Maxentius* the Son of *Maximianus*, who had poſſeſs'd himſelf of *Italy*. 'Twas in this War that 'tis ſaid he ſaw in the Heavens a Croſs of Light with this Inſcription. *By this Sign thou ſhalt overcome*; and that Jeſus Chriſt appear'd to him afterwards while he was aſleep, and commanded him to make a Standard in Form of a Croſs; which he did, and put upon it the Sign of the Croſs. He gain'd the Battel againſt *Maxentius*, and put the Standard as a Trophy in the middle of *Rome*. So viſible a Protection of Jeſus Chriſt, engaged *Conſtantine* to get himſelf inſtructed in the Chriſtian Religion, to embrace and maintain it. He made many Edicts in favour of the Chriſtians. He firſt granted them the free Exerciſe of their Religion, and reſtored their Churches to them; and then he conferr'd many Privileges upon them. He exhorted all his Subjects to quit Paganiſm, and embrace the Religion of Jeſus Chriſt. He order'd moſt of the Temples to be ſhut up and thrown down, appointed the Celebration of the Lord's Day through the whole Empire, order'd magnificent Churches to be built, endow'd them, granted Immunities and Privileges to the Clergy, gave great Authority to the Biſhops; enter'd himſelf into the Diſputes that were amongſt the Chriſtians, in order to appeaſe them, or have them decided in Councils, as you will ſee in the Sequel. He diſcover'd the Sepulchre of Jeſus Chriſt at *Jeruſalem*, and caus'd a magnificent Church to be built there, as well as at *Bethleem*. *Helena* his Mother went into *Paleſtine* on purpoſe to ſee the holy Sepulchre, and take care of the Building of the Churches. She found the Croſs on which Chriſt ſuffer'd. He publiſh'd ſeveral Laws againſt Hereticks: In ſhort, he did ſo many things for the Chriſtian Religion, that he had good Reaſon to give himſelf the Title of Biſhop of the Church, as to the Exterior. However he had the Misfortune in the end of his Days to be prejudic'd by that Party of Biſhops that were favourable to *Arius*, altho' he always deteſted the Doctrine of that Heretick: But what is moſt ſurpriſing, is, that as much Chriſtian as he was, he was not baptiz'd 'till the

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end of his Life. When he found himſelf ill, he made the Biſhops lay their Hands on him, in order to be put in the Rank of the *Catechumens* in the Year 337. He was baptiz'd ſome Days after in the Suburbs of *Nicomedia* by *Euſebius* Biſhop of that City, as all the ancient Authors affirm with one Conſent. Thus the Hiſtory of his Baptiſm at *Rome* by Pope S. *Sylveſter* is a mere Fable. *Conſtantine* dy'd the 22d of *May*, 337.

Q. Did the Church remain in Peace after his Death?

A. His three Sons, *Conſtantinus*, *Conſtantius* and *Conſtans* ſucceeded to him, and divided the Empire amonſt them. They were all three Chriſtians, and continu'd to protect Chriſtianity. *Conſtantine* attack'd his Brother *Conſtans*, and was kill'd in the Quarrel. Thereby *Conſtans* remain'd Maſter of all the *Weſt*, and *Conſtantius* of the *Eaſt*. The former was diſpoſſeſs'd and put to Death in 350 by the Tyrant *Magnentius*, who took Poſſeſſion of the Empire of the *Weſt*. He having been defeated in the Battel of *Murſia*, the 28th of *September*, 351, was chas'd out of *Italy*, and ſhut up in *Gaul*, where he kill'd himſelf the ſecond of *Auguſt* 353. *Conſtantius* remain'd ſole Maſter of the whole Empire. This Emperor occaſion'd a great many Evils in the Church, by favouring the Party of the *Arians*, and cauſing abundance of Councils to meet to overthrow what had been decided in the Council of *Niece*, and baniſhing the Orthodox Biſhops. He dy'd in 361.

Q. Was he ſucceeded by a Chriſtian Emperor?

A. No; his Succeſſor was *Julian* Son to *Julius Conſtantius*, Brother to *Conſtantine*, ſirnam'd the Apoſtate, becauſe he forſook the Chriſtian Religion. Paganiſm, which was almoſt deſtroy'd under the Reigns of *Conſtantine* and *Conſtantius*, began to lift up its Head under *Julian*; for that Emperor openly declar'd himſelf for the Worſhip of the falſe Gods, open'd the Temples of the Idols that remain'd, rebuilt thoſe that had been pull'd down, and reeſtabliſh'd the Worſhip and Superſtition of the *Pagans* throughout the whole Empire. He perſwaded, by his Example and Exhortations, the Magiſtrates and People to embrace Paganiſm: However he made no Edicts againſt the Chriſtians, nor did he perſecute them openly: But in order to weaken and deſtroy them by little and little, he made

made uſe of Means ſo much the more dangerous, the leſs they appear'd ſo. He recall'd all thoſe who had been baniſh'd under *Conſtantius* for Diſputes in Religion; allow'd all Sects of the Chriſtians the free Exerciſe of their Religion; depriv'd the Chriſtians of Employments and Offices, and baniſh'd them from his Court; gain'd over a Party of Officers and Soldiers; took away the Croſs from the Standard, favour'd the Cities that declar'd againſt the Chriſtians, and maltreated thoſe who appear'd to have the greateſt Warmneſs for them. He forbad the Chriſtians to teach the *Belles Lettres*, and the Sciences, deprived the Clergy of the Privileges which *Conſtantine* had granted them; protected the *Jews* and made uſe of all manner of Artifices and Tricks to bring the Chriſtians over to Paganiſm. He likewiſe ſuffer'd and authoriz'd the Governors that perſecuted the Chriſtians, and forbore to puniſh the popular Seditions in which they were maſſacred. The Prefects of *Rome* put many to Death; there may likewiſe have been ſome Martyrs in *Gaul*. In the *Eaſt* many Chriſtians ſuffer'd much by the Violence of the Mobb, who inſulted them a thouſand times, profan'd and burnt their Churches, pull'd down their Tombs, maltreated the Biſhops and other Chriſtians, and maſſacred them without fear of Puniſhment. *Julian* himſelf, in his Journey to *Conſtantinople*, condemn'd many Chriſtians to divers Puniſhments, and to Death upon ſeveral Pretences. He ſhut up and plunder'd the great Church of *Antioch*, and apprehended many Chriſtians; in fine, he was reſolv'd, if he return'd Conqueror from the *Perſian* War, to deſtroy Chriſtianity entirely, put all the Chriſtians to Death, and aboliſh their very Name. But God preſerv'd the Church from ſo great a Misfortune. *Julian* advancing with his Army into *Perſia*, was attack'd by the *Perſians*, and in the Action receiv'd a Wound, of which he dy'd, the 26th of *June* 363. After his Death *Jovian*, who was declar'd Emperor, being a Chriſtian, reſtor'd Peace to the Church, and declar'd for the Orthodox; but his Reign was not of long Duration. *Valentinian* ſucceeded him the 26th of *February* 364, and aſſociated *Valens* in the Empire the 29th of *March* following. *Valens*, who had the *Eaſt* for his Share, favour'd the *Arians*, put away the Biſhops who had been baniſh'd under

under *Conſtantine*, and perſecuted the Catholicks, while in the *Weſt* they enjoy'd Peace under the Empires of *Valentinian* and his Son *Gratian*, and *Valentinian* the Second. After the Death of *Valens* the Catholick Church enjoy'd a profound Peace, under the Reign of *Theodoſius*, and of his Sons *Arcadius* and *Honorius*. In that time Paganiſm was almoſt entirely deſtroy'd throughout the whole *Roman* Empire.

Q. Was Chriſtianity eſtabliſh'd among the barbarous Nations, *i. e.* without the *Roman* Empire, as it was within the Compaſs of that Empire?

A. Chriſtianity was eſtabliſh'd a great deal later in the Countries which did not belong to the Empire, than in thoſe which were under the Dominion of the *Roman* Emperors: For altho' it cannot be deny'd but there were Chriſtians in thoſe Places in the very firſt Ages of the Church, yet we don't find that there were Chriſtian Churches eſtabliſh'd out of the *Roman* Empire, before the fourth Century. *Perſia* is one of the firſt Kingdoms out of the *Roman* Empire, that receiv'd the Light of the Goſpel; perhaps there were ſome Chriſtians there as early as S. *John* the Apoſtle's Time, ſince his firſt Epiſtle is directed to the *Parthians*. *Bardeſanes*, who flouriſh'd in *Meſopotamia* in the end of the ſecond Century, writes that there were Chriſtians in his Time in the Country of the *Parthians*, of *Medes* and *Perſians*, as far as *Bactria*. In the beginning of the fourth Century, S. *James* of *Niſibia* went from *Meſopotamia* into *Perſia*, to viſit the Chriſtians there, and to make new ones. The Chriſtian Religion was ſpread there as early as the Council of *Niece* in 325. *Adiabene* was almoſt all Chriſtians. *Conſtantine* was very glad to hear ſo good News; and *Sapor* King of *Perſia* having ſent Ambaſſadors to him about the Year 332, to make an Alliance with him, he wrote a Letter to that King of *Perſia*, wherein he prays him to grant his Protection to the Chriſtians that were in his Kingdom. Nevertheleſs there aroſe a Perſecution in *Perſia* againſt the Chriſtians, which was raiſed by the *Magi*, who accuſed *Simeon* Arch-biſhop of *Seleucia* and of *Cteſiphon* of favouring the *Romans*, who were then at War with the *Perſians*. *Sapor* being enrag'd againſt the Chriſtians upon that Calumny, burthen'd them with

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unſupportable Taxes, and order'd all Prieſts, and Miniſters of the Chriſtians to have their Heads cut off, commanded their Churches to be demoliſh'd, and all that belong'd to them to be carry'd into the publick Treaſury, and *Simeon* to be brought to him as a Traitor to the State and Religion of the *Perſians*. Thoſe Orders were executed, *Simeon* was taken and brought to the King in Irons. He refuſed to worſhip the Sun, was ſent to Priſon, and ſome time after condemn'd to Death, with many other Chriſtians. The Year following, *Sapor* publiſh'd an Edict, wherein he condemn'd to Death all that ſhould profeſs Chriſtianity. This Edict was follow'd by a general Perſecution, in which a great Number of Chriſtians periſh'd. *Sapor* order'd that none ſhould be put to Death but the Chiefs of the Chriſtian Religion, *i. e.* the Biſhops and Prieſts; but the Perſecution was violent againſt them, and did not end but with the Death of that King. *Iſdegerd*, who ſucceeded to *Sapor*, after ſome others, in the Year 399, was very favourable to the Chriſtians, at leaſt in the beginning of his Reign; but his Son *Vararanes* perſecuted them cruelly, and even hinder'd them from flying from the Perſecution by going out of his Dominions.

The Goſpel was carry'd to the *Indies* by *Frumentius*, and *Edeſius*, Son to a Philoſopher of *Tyre* called *Meropes*, who having undertaken a Journey to the *Indies*, dy'd in *Ethiopia*. At firſt they eſtabliſh'd the Chriſtian Religion by the Credit they had with the Princes. *Frumentius* returning from thence, was ſent back thither afterwards by S. *Athanaſius* in the Character of a Biſhop. He converted a great Number of *Barbarians* to the Chriſtian Faith, and ſettled ſeveral Churches there. The two Kings of *Auxuma* were of the Number of thoſe who became Chriſtians.

The *Goths*, Natives of *Scandinavia*, who went into *Germany*, and ſettled themſelves beyond the *Danube* received the Goſpel in the end of the third Century. One of their Biſhops aſſiſted at the Council of *Niece*. The Inroads which they made into *Aſia Minor*, as far as *Cappadocia*, under *Valerian* and the following Emperors were the Occaſion of their Converſion. But as the Bulk of the Nation was yet engag'd in Paganiſm, thoſe who were Chriſtians were baniſh'd from their Country, under the Reign of *Conſtantine*,

tine, who placed them in ſeveral Parts of the Empire. Of that Number was *Ulphilas* their Biſhop. *Athanarick* King of the *Tervingian Goths* that were neareſt to the *Roman* Empire, put many Chriſtians to Death on account of their Religion; but at laſt weary'd with ſhedding the Blood of his own Subjects, he was contented with baniſhing them out of his Dominions. However there remain'd enough of them to keep up the Chriſtian Religion in that Nation. But *Ulphilas* their Biſhop made them take the Side of the *Arians* and embrace their Doctrine. We know nothing particularly or certainly about the ſettling of Chriſtianity in this Age, amongſt the other barbarous Nations.

CHAP. III.

Of the Schiſm of the Donatiſts.

Q. AFTER having finiſh'd your Plan of the State of the Church in the fourth Century, with regard to thoſe who govern'd it, I think, that according to the Method which you propoſed to obſerve, you ought to inform me of the Biſhops of the Great Sees.

A. I ſhall begin, for this time, with the Conteſts that aroſe among the Chriſtians, and the Sects of the Hereticks; becauſe that is the chief Part of the Hiſtory of this Century, and by relating the Conteſts, I ſhall have Occaſion to ſpeak of the Biſhops of the Great Sees.

The Schiſm of the *Donatiſts* is the firſt Conteſt among the Chriſtians of the fourth Century. It began in the time of the Perſecution, and divided *Africa* for a long while, and raiſed great Troubles there. All *Conſtantine*'s Authority could not put a ſtop to it, nor could it be appeaſed, either by the Vigilance of the Paſtors, or the Rigour of the Laws. Chriſtianity had been ſettled in *Africa* by the Miniſters of the Word of God, who had been ſent thither from *Rome*, after the Death of the Apoſtles. There it flouriſh'd about the end of the third Century, and the Perſecutions only encreaſed the Number of Chriſtians.

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The Edicts of *Diocletian* and *Maximian* againſt the Chriſtians being publiſh'd there in the Year 303. were executed with Rigour. The Magiſtrates made a ſtrict Inquiry after the ſacred Books in order to burn them. The fear of Puniſhments and Death made not only many of the Laicks, but alſo of the Clergy and Biſhops give up the ſacred Books and Veſſels. Theſe were commonly call'd *Traditors*. Others on the contrary out of an indiſcreet Zeal, declared publickly that they had ſome of the ſacred Books, but that they would not deliver them up, and thereby expos'd themſelves to Death. The moſt religious and wiſeſt were thoſe who kept the ſacred Books without ſaying any thing of them; and who, when they were apprehended and interrogated, took Care not to deliver them, and ſaid they wou'd not deliver them. *Menſurius* Biſhop of *Carthage*, who was of that Party, carry'd away the ſacred Books, and left only certain Writings in the Church, that did not relate to Chriſtianity. *Secundus* of *Tigiſis*, Primate of *Numidia*, boaſted that he had ſaid boldly, he would not deliver the ſacred Books, and that he would not give up to the Officers even indifferent Books, with which they would have been ſatisfy'd; but he was ſo far from having that Courage, that he was reproach'd with having delivered, or caus'd to be delivered, all the Copies of the ſacred Books in his Poſſeſſion. *Paul* Biſhop of *Cirtha* and his Clergy deliver'd the Copies of the ſacred Books, and all the Veſſels and Ornaments of their Church. *Felix* Biſhop of *Aptunges* was alſo accuſed of having delivered the Copies of the ſacred Books, but afterwards this Accuſation was found to be falſe. The Perſecution abating in *Africk* as well as in the *Weſt*, in the beginning of the Year 305. ten or eleven Biſhops of *Numidia* aſſembled at *Cirtha*, to Ordain a Biſhop in the room of *Paul* who was dead. *Secundus* preſided at that Aſſembly, and propoſed to his Brethren, that they ſhould juſtifie themſelves from the Crime whereof they were accus'd, of having deliver'd Copies of the ſacred Books. He interrogated ſix of thoſe Biſhops, who own'd the Fact; but accuſing *Purpurius* Biſhop of *Limes* of cauſing *Anulinus* his Siſter's Son to be kill'd, that very impudent Man defended himſelf by recriminating, and accuſed *Secundus* of having been

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a *Traditor*, threatning to uſe him ill. *Secundus* finding that thoſe accuſed Biſhops began to murmur, and fearing they might do him a Miſchief, after conſulting the other three Biſhops, who remain'd the only Judges, he declar'd that he muſt remit the Judgment of the accuſed to God, and pronounced their Abſolution. Then *Secundus* ordain'd *Sylvanus* Biſhop of *Cirtha*, who had deliver'd the Silver Lamp in the time of *Paul*. He conferr'd the Order of Prieſthood upon *Victor*, who gave twenty four Pieces of Silver for his Ordination. This Sum was diſtributed among the Biſhops. All this preceded the Schiſm: What made it break out was this; altho' *Menſurius* of *Carthage*, and *Secundus* Primate of *Numidia*, were not in a good Underſtanding, yet they made no Schiſm; but after the Death of *Menſurius*, *Cecilianus* being ordain'd Biſhop of *Carthage* the Biſhops of *Numidia*, to the Number of ſeventy, went to *Carthage*, accuſed *Cecilianus* of having been a *Traditor*, and ordain'd by *Felix* of *Aptunge* who had likewiſe delivered the ſacred Books, cited him, declar'd his Ordination void, and ordain'd *Majorinus* in his Place. Three things contributed to their rejecting of *Cecilianus*. I. The Reſentment of *Lucilla* a Lady of great Authority, who ow'd him a Grudge, becauſe when he was Deacon, he reproach'd her for having kiſs'd the Bones of a pretended Martyr before ſhe took the Communion. II. The Injuſtice of ſome old Men, to whom *Menſurius* (when he was going to Court, whither he was called by Orders from the Emperor) had truſted the Ornaments of Gold and Silver belonging to the Church, a Liſt of which was in the Hands of *Cecilianus*. III. The Ambition of *Botrus* and *Celeſtius*, who made their utmoſt Efforts to be choſen Biſhops of *Carthage*, and had been fruſtrated of their Hopes.

The Biſhops of *Numidia* ſent circular Letters to all the Biſhops of *Africa*, to inform them that they had declar'd the Ordination of *Cecilianus* void, and had ordain'd *Majorinus* Biſhop of *Carthage*. This was what divided the Churches of *Africk*, ſome remaining united to *Cecilianus*, and others taking part with *Majorimus*. But *Cecilianus* continu'd united with the Churches beyond Sea, who own'd him as lawful Biſhop of *Carthage*; ſo that when

when *Conſtantine* had a Mind to diſtribute Alms in *Africk*, for thoſe Churches, he committed the Diſtribution thereof to *Cecilianus* as Primate of all *Africa*, ſpoke of his Adverſaries as incorrigible and troubling the Peace of the Church; and order'd the Proconſul, and the Deputy of the *Præfectus Prætorius* to take Notice of their Behaviour. *Anulinus* Proconſul of *Africk* communicated to *Cecilianus*, and the Clergy of *Carthage*, the Emperor's Orders. Some time after, the Adverſaries of *Cecilianus* went to wait on the Proconſul, and preſented two Petitions to him; the one ſeal'd, which was ſuperſcrib'd thus; *The Petition of the Catholick Church containing the Crimes of* Cecilianus: The other open, wherein they petition'd the Emperor to let them have Judges in *Gaul*. *Conſtantine* receiving the Inſtruction of the Proconſul in *Gaul*, where he then was in 315, and the Petitions thereto join'd, named three Biſhops of *Gaul* for Judges, *viz.* *Maternus* Biſhop of *Cologne*, *Reticius* Biſhop of *Autun*, and *Marinus* Biſhop of *Arles*; on Condition that they would try that Cauſe at *Rome* with *Miltiades*, Biſhop of that City. At the ſame time he ſent Orders to *Anulinus* to acquaint *Cecilianus*, and his Adverſaries, that they muſt be at *Rome* the 2d of *October*, to the Number of ten Biſhops of each ſide, that ſo their Cauſe might be diſcuſs'd and judged in a Synod. Both the one and the other came to *Rome*. The three Biſhops of *Gaul* that were named Judges by *Conſtantine* came there alſo. Fifteen *Italian* Biſhops were likewiſe there. They met in the Palace of the *Lateran* the 2d of *October*, 413. *Cecilianus* was declar'd Innocent, and *Donatus* Biſhop of *Caſa-nigra*, chief of the oppoſite Party, was condemn'd with the Conſent of all the Judges, but nothing was pronounced againſt the other Biſhops of the ſame Party, and they were left at Liberty to continue in their Dignities, if they would again join with *Cecilianus*; and even in the Places where there were two Biſhops, the one for *Cecilianus*, and the other for *Majorinus*, he who was firſt ordain'd was allow'd to continue. After this Judgment, *Donatus* had leave to return into *Africa*, on Condition that he would not go to *Carthage*. *Cecilianus* was receiv'd at *Breſcia*, and two Biſhops were ſent into *Africa* to declare of what ſide the Catholick Church was,

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The Party of *Donatus* rais'd up new Troubles in *Africa*, and had the Boldneſs to accuſe *Cecilianus* anew, ſaying, that the Biſhops of the Council of *Rome* had not examin'd the Affair judicially. The Emperor being willing wholly to clear the Matter, order'd that Information might be had in *Africa*, of *Felix* of *Aptunges*'s ordaining *Cecilianus*, and call'd a more numerous Council than the former, in the City of *Arles*, that ſo the Affair of *Cecilianus* might be judged anew. By the Acts of Information made by the Proconſul *Elianus*, it appear'd that *Felix* had been unjuſtly accus'd of being a *Traditor*. The Council of *Arles* met in 314, at which were preſent thirty four Biſhops, who examin'd anew the Cauſe of *Cecilianus*. His Accuſers were heard there. He was declar'd innocent, his principal Accuſers condemn'd, and thoſe of their Party excommunicated, until they ſhould return and re-unite with the Catholick Church. The *Donatiſts* appeal'd from that Judgment to the Emperor, who ſent for *Cecilianus* and his Adverſaries to *Milan*, where he declar'd *Cecilianus* innocent, and his Adverſaries Calumniators. He acquainted *Eumalius* Vicar of *Africa* with this Judgment, by a Reſcript on the 9th of *November*, 316.

In the mean while *Majorinus* dy'd, and one *Donatus*, different from the Biſhop of *Caſa-nigra*, was put in his Place by *Majorinus*'s Party, who took the Name of *Donatiſts*, from this latter *Donatus*, chief of their Sect, who maintain'd and ſupported it by his Credit and Writings. *Conſtantine* order'd the Places of their Aſſemblies to be taken away from the *Donatiſts*; but he was forc'd to moderate the Rigour of that Edict, and leave them in Quiet. The Reaſon that oblig'd him to act thus was, that *Africa* was very much divided, and that there was a great Number of Biſhops of both Communions. The *Donatiſts* even maltreated the Catholicks where they were weakeſt, and poſſeſs'd themſelves of their Churches. The Catholicks ſuffer'd thoſe Injuries with Patience, and

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his Brother *Maſceziles*, and abandon'd by his own People, was ſtrangled in 398) *Honorius* being deſirous to appeaſe thoſe Diſorders, made a Law the 25th of *April*, againſt ſuch as ſhould exerciſe Violenes upon the Catholicks. In the mean while the Catholick Biſhops us'd all ſorts of mild Methods to procure the Re-union of the *Donatiſts*, and offer'd them honourable Conditions, promiſing to receive them into their Order; they often exhorted them to a Re-union, and propos'd Conferences with them. The Emperor *Honorius* on his Part made many Laws tending to the ſame End, and appointed a Conference between the Catholick and *Donatiſt* Biſhops, to terminate their Differences. The Count *Marcellinus* was nam'd Mediator and Judge of that Conference: It was held at *Carthage* in 411. After a long Diſpute on both Sides, which laſted three Days, *Marcellinus* pronounc'd in Favour of the Catholicks againſt the *Donatiſts*, forbad them to aſſemble, and order'd that the Churches which had been reſtor'd to them proviſionally, ſhould be given back to the Catholicks. However he allow'd the *Donatiſt* Biſhops to return home freely, on Condition that upon their return into their own Country they would join themſelves to the Church. The Emperor *Honorius* having receiv'd the Acts of the Conference, and the Sentence of the Judge made a Law the following Year (on the 30th of *January*) by which he fin'd thoſe *Donatiſts* who would not enter into Union with the Church; and order'd that their Biſhops and Clergy ſhould be ſent out of *Africa*, or baniſh'd. This Law made many *Donatiſts* return to the Catholick Church; but others were only the more exaſperated and enrag'd againſt the Church. *Marcellinus* puniſh'd ſome of the moſt turbulent of them. They gave out that he was a Partizan of *Heraclian*, who deſign'd to make himſelf Tyrant of *Africa*, and got him condemn'd by the Count *Marinus*, who had defeated *Heracleanus*, to have his Head cut off: But this did not make their Cauſe better. *Honorius* confirm'd all the Edicts made againſt them, and cauſed them to be executed by *Dulcitius*, whoſe Vigilance in puniſhing the *Donatiſts* with all the Severity preſcrib'd by the Laws, made many of them return, and weaken'd their Party very much.

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Theodoſius the younger, in 428 renew'd the Laws againſt the *Donatiſts*; but a little after the *Vandals* poſſeſſing themſelves of *Africa*, the *Donatiſts* and Catholicks were equally maltreated by thoſe Barbarians.

In the mean while the Remains of the *Donatiſts* continu'd a long time in *Africa*, ſince there were many of them in the time of St. *Gregory*, and were powerful enough to diſquiet the Catholicks. The Emperor *Mauricius* ſent out Orders againſt them; but the Biſhops of *Africa* complain'd they were not put in Execution.

Q. What were the Errors of the *Donatiſts*? Hitherto you have only repreſented them as a Faction that ſeparated from the Church, without taking Notice of any particular Doctrine whereby they were diſtinguiſhed?

A. The *Donatiſts* did not teach any thing that was directly contrary to the Creed; but they were ſo raſh as to affirm, That all the Churches of the World having embraced the Communion of *Cecilianus*, and his Party, ceaſed to be the true Churches of Jeſus Chriſt: That thus the Catholick Church was only to be found among themſelves; and that it was periſh'd in the other Parts of the World. Being moreover very fond of the antient Doctrine of the *Africans*, that Baptiſm and the other Sacraments conferr'd out of the Church were null and void, they re baptiz'd thoſe who had been baptiz'd by the Catholicks; they trampled upon their Euchariſt as a prophane thing: They held that the Conſecrations, Unctions and Ordinations perform'd by the Catholicks were null: They burnt, or ſcrap'd the Altars which they had made uſe of, as being polluted by impure Sacrifices, and broke their Cups; they look'd upon the Vows made in their Communion as of no Value: In fine, they would not communicate with them. They maintain'd that the Church ought to be made up of juſt and holy Men, or at leaſt ſuch in appearance; and that although wicked Men might lurk in the Church, yet it could not harbour ſuch as were known to be ſo.

Q. Was there no Difference amongſt the *Donatiſts*?

A. There was ſome Diſpute betwixt *Tichonius* and *Parmenianus*, both of 'em *Donatiſts*, about the Reiteration of Baptiſm, and there were many Parties of *Donatiſts* formed

ed in *Mauritania* and *Numidia*. These Sects are but little known; however we hear of the *Urbanists*, who liv'd in a Corner of *Numidia*; and of the *Claudianists*, who united with *Primianus*, Successor to *Parmenianus*. But the two Sects that were most famous amongst the *Donanists*, are the *Rogatists* and the *Maximianists*. *Rogatus*, Author of the Sect of the *Rogatists*, was a Bishop in *Mauritania*, and became the Head of a Party that separated from the rest of the *Donatists*, being persuaded that the true Church was only in his Communion. The other *Donatists* made *Firmus*, King of *Mauritania*, persecute them. *Firmus* being worsted, the Party of the *Rogatians* was very much weaken'd. However there were Bishops who succeeded *Rogatus*, who kept up the Faction.

The greatest Division there was amongst the *Donatists*, was that of the *Maximianists*: This Schism began a little after the Year 391, in which *Primianus* was ordain'd Bishop of *Carthage* by the Party of *Donatus*, in the room of *Parmenianus*. He pass'd a Sentence against *Maximianus*, Deacon of his Church. This last being supported by a rich Woman, having gained part of the People of *Carthage* and some Priests, wrote in their Name to the Bishops of *Africk*, sent Deputies to them, and went in Person to justifie himself to some of them. The Bishops came to *Carthage* to the number of forty three, and cited *Primianus*, but he would not appear. The Bishops refer'd the Matter to be judg'd in a Council more numerous, that was held a little after at *Caborsussa* in the Province of *Byzacenum*. It was compos'd of a hundred Bishops. *Primianus* was there charg'd with Crimes, and condemn'd the 24th of *June*, 394; and *Maximianus* ordain'd Bishop of *Carthage* by twelve Bishops.

Primianus got a more numerous Council assembled at *Bagais* a City of *Numidia*. Three hundred and ten Bishops were there, *Primianus* was absolved, and *Maximianus* was condemned, with the Bishops that had ordained him, together with the Clergy of *Carthage* who had assisted as his Ordination. There was a Respite granted to the others who had followed his Party, 'till the 25th of *December*. Some united again to *Primianus*, others persisting in the Party they had taken, were chas'd from their Churches

Churches by the Authority of the Governors and Officers, at the ſuit of the *Primianiſts*.

Q. Did not the Schiſm of the *Donatiſts* extend beyond *Africa*?

A. They ſent ſome Biſhops to *Rome*, who had but a few Followers, which were call'd there *Campites*, *Rupites*, and *Mountaineers*, becauſe not being able to get any Church, they were forc'd to hold their Aſſemblies in the Fields, or in Caverns. They ſent every where People of their Sect to make Proſelytes, but they did not ſucceed any where; and their Sect made no conſiderable Figure except in *Africa*.

Q. I have no more to ask about the Sect of the *Donatiſts*; go on, if you pleaſe, to ſome other.

Of the Arians.

A The Hereſie that created moſt Trouble to the Church in the fourth Century, was that of the *Arians*. *Arius*, the Author of that Sect, was a Prieſt of the Church of *Alexandria*, a Native of *Lybia Cyrenaïca*. He began to publiſh his Errors about the Year 318. He maintain'd that the Word of God was a Creature produc'd out of Nothing, and of a Subſtance different from the Father, and that he had a Beginning. *Alexander*, Biſhop of *Alexandria* oppos'd this Error, but *Arius* gain'd a ſtrong Party. Some Prieſts and Deacons of the Church of *Alexandria* took part with him; and two Biſhops, *Secundus* of *Ptolemais*, and *Theonas* of *Marmarica*, declar'd for him. *Alexander* aſſembled the Prieſts and Deacons of *Alexandria* and *Mareotis*, and made them ſign a Letter wherein they exhorted *Arius* and his Party to quit their Errors. This Remedy proving ineffectual, *Alexander* aſſembled a Council of the Biſhops of *Egypt*, *Lybia*, and *Pentapolis*, to the Number of a hundred, to judge the Cauſe of *Arius*. *Arius* and his Partizans were brought thither, where they boldly maintain'd their Errors, That the Word was a Creature produc'd out of Nothing, unlike to the Father, and capable of Change. The Biſhops hearing thoſe Impieties, condemn'd the Authors of them; but *Arius* and his Partizans continu'd to maintain their

Doctrine. *Euſebius* Biſhop of *Nicomedia* declar'd for them, and wrote in their Favour to *Alexander*, and ſeveral other Biſhops. *Arius* retir'd into *Paleſtine*, where he gain'd ſeveral Biſhops. *Euſebius* of *Nicomedia* his Protector, got Councils to be aſſembled in *Bithynia* and *Paleſtine*, in which *Arius* was receiv'd into Communion. *Alexander* finding that *Arius* was ſupported by the Biſhops of the *Eaſt*, wrote circular Letters againſt him, and excommunicated all his Followers. The *Arians* having no hopes of uniting with him again, made an open Schiſm at *Alexandria*, and in *Egypt*.

Such was the State of the Church, when *Conſtantine* overcoming *Licinius*, became Maſter of the whole *Roman* Empire in 324. This Emperor being inform'd of thoſe Diviſions, wrote a long Letter to *Alexander* and *Arius*, to exhort them to Peace. This Letter was carried into *Egypt*, by *Hoſius* Biſhop of *Cordova*, who held a Council at *Alexandria* to quiet thoſe Troubles, but the Conteſt was grown too warm to be extinguiſh'd by a particular Council. The Emperor was of Opinion, that in order to put an end to it, it was neceſſary to call a Council of the Biſhops of the *Eaſt* and *Weſt*: It met in the Year 325, at *Niece* in *Bithynia*. *Arius* appear'd there, was condemn'd and depos'd, with *Secundus* and *Theonas*, who were the only Biſhops that refus'd to ſign the Form of Faith drawn up by the Council. Altho' *Euſebius* Biſhop of *Nicomedia*, and *Theognis* Biſhop of *Niece* ſign'd the *Nicene* Confeſſion of Faith, yet they perſiſted in their Errors, and having afforded the *Arians* a Retreat, they were baniſh'd into *Gaul*. Three Years after, *Arius* and thoſe two Biſhops were recall'd from their Exile by the Emperor *Conſtantine*. *Arius*, after he had preſented him a Confeſſion of Faith ask'd to be receiv'd into the Church, and return'd to *Alexandria*, where he us'd his utmoſt endeavours to be receiv'd into Communion by S. *Athanaſius*, who had ſucceeded to *Alexander* in the See of *Alexandria*. The Reſiſtance which that Saint made, drew upon him the Diſpleaſure of the Emperor. *Euſebius* of *Nicomedia*, *Theognis* and ſome other Biſhops of that ſide being aſſembled at *Antioch*, in the Year 331, depos'd *Euſtathius* Biſhop of that City; and afterwards S. *Athanaſius*, in a Council held

held at *Tyre* in the Year 334, got him baniſh'd by the Emperor, and afterwards receiv'd *Arius* and his Followers into the Communion of the Church at *Jeruſalem*. He return'd to *Alexandria*, but the Clergy of that Church not admitting him, he rais'd new Troubles there. *Conſtantine* ſent for him to *Conſtantinople*. This Emperor, to whom *Arius* had given a Confeſſion of Faith, which appear'd Orthodox, order'd *Alexander* Biſhop of *Conſtantinople* to receive him; and as he was juſt going to be admitted, he died ſuddenly in a publick Bog-houſe.

The Death of *Arius* did not however diſcourage his Party, which was ſupported by many Biſhops, abundance of Prieſts, and in Credit at Court. As long as *Alexander* liv'd the *Arians* had no liberty at *Conſtantinople*, but after his Death they began to make Head againſt the Catholicks. That City was in Diſorder by the Election of a Biſhop; the Catholicks being for S. *Paul*, and the Hereticks for *Macedonius*. The Catholicks got the better; *Paul* was ſet upon the Throne, but he was depos'd and baniſh'd ſoon after, even in *Conſtantine*'s Time, who died in 337. After the Death of that Prince, S. *Athanaſius*, *Paul*, and the other Biſhops that had been baniſh'd, were recall'd by his Sons: But *Conſtantius*, who had the *Eaſt* for his Share, was kind to the *Arians*. *Euſebius* of *Nicomedia* took poſſeſſion of the Throne of *Conſtantinople*, and remov'd *Paul* from it in the Year 338. S. *Athanaſius* being remov'd from *Alexandria*, withdrew into the *Weſt*, and was receiv'd into Communion by Pope *Julius*, by a Council held at *Rome*. The Biſhops of the *Eaſt* drew up three Forms of Faith at *Antioch*, wherein they rejected the groſſer Errors of *Arius*, without approving the Confeſſion of *Niece*, in which it was ſaid that the Son of God was Conſubſtantial with his Father, *i. e.* of the ſame Subſtance. They ſent the like Confeſſions of Faith into the *Weſt*, to gain the *Weſtern* Biſhops, but they rejected them. In order to eſtabliſh Peace between the *Eaſt* and *Weſt*, the Emperors convok'd the Biſhops of the *Eaſt* and *Weſt* at *Sardica* in 347, but thoſe Biſhops fell out in the beginning of the Council; and the *Eaſtern* Biſhops finding that S. *Athanaſius* and *Marcellus* of *Ancyra*, whom they had condemn'd, were put in the Rank of Biſhops, with-

drew to *Philopopolis* in *Thrace*. The *Weſtern* Biſhops aſſembled at *Sardica* condemn'd and depos'd the principal *Arian* Biſhops. The *Eaſtern* Biſhops on their part, after having confirm'd the Judgments given againſt S. *Athanaſius*, and *Marcellus* of *Ancyra*, whom the *Weſtern* Biſhops had abſolv'd, anathematiz'd *Hoſius* of *Cordoua*, Pope *Julius*, *Protogenes* of *Sardica*, *Gaudentius* Biſhop of *Naiſſa*, and *Maximinus* of *Treves*; and drew up a new Formulary of Faith, wherein there is nothing ſuſpicious, but the Omiſſion of the Word Conſubſtantial. After this there was a Rupture in Communion betwixt the *Eaſtern* and *Weſtern* Biſhops, and the Church fell into great Confuſion. The Emperor *Conſtans*, who had procur'd the holding of the Council of *Sardica*, obtain'd of *Conſtantius* the Re-eſtabliſhment of S. *Athanaſius* and *Marcellus*, who had been abſolved in that Council; but *Conſtans* being dead in the Year 350, the *Arian* Biſhops remov'd anew the Biſhops who had been re-ſettled, got the Condemnation of S. *Athanaſius* to be receiv'd in a Council of *Weſtern* Biſhops at *Arles* in 353. got it confirm'd in another Council held at *Milan* in 355, got the Biſhops that oppos'd them baniſh'd, and put other Biſhops in their Places: But not agreeing among themſelves as to Doctrine, they were ſoon divided. One ſide declar'd openly for the Doctrine which *Arius* publiſhed at firſt, pretending that the Son of God was unlike the Father, and of another Subſtance; and the other maintaining, that it ought to be affirm'd that he was like him in Subſtance: Some of thoſe laſt were Orthodox, and by a Reſemblance in Subſtance underſtood Identity, not rejecting the word Conſubſtantial, but only for the ſake of Peace. The firſt were call'd *Anomeans*, becauſe of their Doctrine of the Unlikeneſs of the Son, or *Ætians* and *Eunomians*, from the Names *Ætius* and *Eunomius*, who were the Heads of that Party. The ſecond were call'd *Demi Arians*, becauſe they did not embrace the Doctrine of *Arius* in its whole Extent. This Diviſion began among them in 357. The pure *Arians* in the *Weſt* drew up, this Year, a Form of *Faith* at *Sirmich* (this is the ſecond that was made at this City) agreeable to their Sentiments. This Formulary was approv'd by *Eudoxus* in a Council held in the City of *Antioch*, whereof he was Biſhop; but the other

ther Biſhops of the *Eaſt*, that met at *Ancyra* in 358, condemn'd the Doctrine of the *Anomeans*, and decreed that the Son of God was like the Father in Subſtance, rejecting nevertheleſs the word Conſubſtantial. They drew up Anathema's againſt the Confeſſion of *Sirmich*, and got it ſuppreſs'd. The Emperor *Conſtantius*, wearied with thoſe Diſputes, call'd two Councils, one of *Eaſtern* Biſhops at *Seleucia*, and the other of *Weſtern* Biſhops at *Rimini*. The *Eaſtern* Biſhops, before they met at *Seleucia*, drew up a Confeſſion of Faith at *Sirmich*, which was dictated by *Marcus* Biſhop of *Arethuſa*, wherein it is declar'd that the Son of God is altogether like his Father, but the word Subſtance is therein rejected. The *Weſtern* Biſhops that were aſſembled at *Rimini* in 359, to near the Number of 400, kept at firſt to the Confeſſion of *Niece*, and ſent Deputies to the Emperor to maintain the Deciſion; but at laſt, wearied with their long ſtay at *Rimini*, they ſign'd a Confeſſion much like that which had been drawn up at *Sirmich*. The *Eaſtern* Biſhops who were aſſembled to the number of 160, were divided into two Parties. The *Demi Arians* condemn'd the pure *Arians*, of whom *Acaces* of *Cæſarea*, *George* of *Alexandria*, *Uranius* of *Tyre*, and *Eudoxus* of *Antioch* were the Heads. Theſe laſt were depos'd in that Council, together with ſix other Biſhops of their Party; but having Recourſe to the Emperor, they ſaved themſelves by rejecting the Doctrine of *Ætius*, That the Son of God was unlike his Father, without acknowledging him to be Conſubſtantial, or the ſame in Subſtance. *Eudoxus*, who till then had ſupported *Ætius*, was forced to condemn him: But *Macedonius* of *Conſtantinople*, *Baſil* of *Encyra*, *Eleuſius* of *Cyzicum*, *Euſtatius* of *Sebaſtia*, *Eortaſis* of *Sardis*, *Sylvanus* of *Tarſus*, and ſome other Biſhops of the Party call'd *Demi-Arians*, were condemn'd upon divers Pretences, and their Sees were fill'd by the Biſhops of the Party of *Eudoxus*, and *Acaces* of *Cæſarea*. The Confeſſion of *Rimini* was ſent through the whole Empire, and all the Biſhops were requir'd to ſubſcribe it. But it was not allow'd to maintain Arianiſm openly, by ſaying that the Son was of a Nature unlike to that of the Father, and putting him in the Number of Creatures. *Eunomius*, Companion of *Acaces*, having, notwithſtanding

the Advice of *Eudoxus*, (who got him made Biſhop of *Cyzicum*) diſcover'd his real Sentiments, being brought before the Emperor, was depos'd by *Eudoxus* himſelf. From that time *Eunomius* and *Ætius* made a particular Sect, different from thoſe who embrac'd the Confeſſion of *Rimini*. That Sect was eſtabliſh'd under *Julian*, who call'd home all the Exiles in general. *Eunomius* and *Ætius* return'd from their Exile. *Euzoius* Biſhop of *Antioch* having aſſembled a Council, gave the Term of ſix Months to *Eunomius*, and ſome other Biſhops of his Party, to ſubſcribe the Confeſſion of *Rimini*. Thoſe Biſhops arriving at *Conſtantinople* made a Schiſm, ordain'd *Ætius* Biſhop, and eſtabliſh'd the Biſhops of their Sect at *Antioch*, *Conſtantinople*, and in many other Places which determin'd *Euzoius* Biſhop of *Antioch*, and *Eudoxus*, who had gone to *Conſtantinople*, to declare againſt them. While the *Arians* were thus divided into ſeveral Sects, the Orthodox got the upper hand again. The *Nicene* Faith was re-eſtabliſh'd in all the Churches of the *Weſt*, excepting that of *Milan*, which was poſſeſs'd by *Auxentius* an *Arian*, and ſome other Churches of *Illyria* or *Urſatia*. *Valens* and *Germinius* maintain'd their Hereſie as long as they liv'd. *Alexandria* and *Egypt* always kept the *Nicene* Faith. *Meletius* who was at *Antioch*, and thoſe who communicated with him, held the ſame Faith, altho' they were not united in Communion with the Church of *Rome*. The Biſhops that were call'd *Demi Arians*, who had been condemn'd at *Conſtantinople*, and afterwards ſent into Exile, return'd and enter'd again into poſſeſſion of the Churches. They condemn'd the pure *Arians* and altho' they rejected the word Conſubſtantial, yet moſt of them agreed with thoſe who made Profeſſion of it touching the Divinity of the Word; but there were many who denied the Divinity of the Holy Ghoſt. Theſe were call'd *Macedonians*, from *Macedonius* Biſhop of *Conſtantinople*, Head of that Party. This Error prevail'd chiefly in *Thrace*, *Bithynia*, and *Aſia*. Under the Empire of *Valens*, the Party of *Eudoxus* prevail'd ſome time in the *Eaſt*; and the *Demi Arians* finding themſelves ill us'd by the *Eudoxians*, drew nearer and nearer to the Catholicks: They declar'd in the Council of *Lampſacus*, That the Son was like the Father in Subſtance, and added, that

that they only made uſe of the Word *Like*, to ſignifie the Diſtinction of Perſons. At laſt they reunited with Pope *Liberius*, and ſign'd the *Nicene* Confeſſion. They were receiv'd by the Catholick Biſhops in the Council held at *Tyana* in 368; but ſo long as *Valens* was Emperor, the prevailing Party in the *Eaſt* was the *Arians*. However, being taken up, towards the End of his Reign, with the *Gothick* War, the Catholicks enjoy'd more Liberty. After his Death, *Gratian* wholly reſtor'd it to them, and recall'd all the exil'd Biſhops; but many Churches being poſſeſs'd by *Arian* Biſhops, they had Liberty to continue in them. In fine, *Theodoſius* coming to the Imperial Dignity, publiſh'd a Law the 28th of *February* 380, whereby he ordain'd all his Subjects to follow the Faith of *Damaſus* Biſhop of *Rome*, and *Peter* Biſhop of *Alexandria*. He remov'd *Demophilus* from the See of *Conſtantinople*, forbad the Aſſemblies of all who did not follow the Faith of *Niece*, and order'd that all the Churches ſhould be put into the Hands of Catholicks. The Council of *Conſtantinople* met in 381, perfected the Ruin of the *Arians* and *Macedonians*, by confirming the Creed of *Niece*, and adding thereto more clearly the Article of the Divinity of the Holy Ghoſt. *Theodoſius* afterwards renew'd the Law, which ordain'd, that the Churches ſhould be put into the Hands of the Biſhops who held Communion with the Catholick Biſhops of the Great Sees. He likewiſe made many other Laws againſt the *Arians*.

Demophilus Biſhop of the *Arians* at *Conſtantinople* dying in 386, there aroſe a Schiſm among them, ſome having brought *Marinus* Biſhop of *Thrace*, and others having ſent for *Dorotheus* their Biſhop at *Antioch*. There aroſe a Diſpute among them; *Dorotheus* maintaining that God could not be call'd Father before the Exiſtence of the Son, and *Marinus* affirming the contrary: Theſe laſt were call'd *Pſatyrians*, becauſe *Theoctiſtes* a *Syrian*, who was an ardent Defender of them, was a Paſtry-cook, which the *Greeks* call *Pſatyres*. This Sect was further divided into two others, becauſe of the Difference which *Agapius* had with *Marinus*, who had made him Biſhop of *Epheſus*. *Agapius* was follow'd by the *Goths*, who were call'd *Curcians* or *Pithecians*, or *Apes*, becauſe one of them call'd *Curcius*

was deform'd like an Ape. The *Arians* continu'd thus divided for 35 Years; after which the *Pſatyrians* united with the other *Arians*, under the Reign of *Theodoſius* the younger.

In the end of the fourth Century the *Arians* and *Macedonians* found themſelves oblig'd by the Laws of the Emperors to have no Biſhops nor Churches within the *Roman* Empire, either in the *Eaſt* or *Weſt*: Notwithſtanding there were ſome private Eccleſiaſticks and Laicks, who held the Doctrine of the *Arians*; but they making no Body, the *Arian* Hereſie was entirely cruſh'd, and was maintain'd no where but among the *Goths*, where it had begun to be ſettled in the time of *Conſtantine*, amongſt the *Vandals*, who poſſeſſed themſelves of *Africk*, and the *Burgundians* in *France* and *Italy*, where Arianiſm ſubſiſted 'till the Extinction of the Dominion of thoſe barbarous Nations.

Q. I admire the Diſtinctneſs and Brevity of your Account of the *Arians*, I was unwilling to interrupt you; 'tis now time for you to reſt a while.

Of the Photinians.

Q. I am come to ſee whether you are recover'd from the fatigue which our laſt Conference gave you; and whether you are in a Condition to go on.

A. The Pleaſure which I take in calling to Mind the Eccleſiaſtical Hiſtory, and entertaining my ſelf with it, makes our Converſations, how long ſoever they be, perfectly eaſie. The Hiſtory of *Arianiſm* carry'd me down to the end of the Century, and it was really that Hereſie which occaſion'd all the great Differences that diſturb'd the Church in this Century, but there were likewiſe other particular Hereſies which raiſed other Troubles. That of *Photinus* was one of thoſe that made the moſt Diſturbance. *Photinus* a Native of *Galatia*, was Biſhop of *Sirmich*: He had been the Diſciple of *Marcellus*, Biſhop of *Ancyra*, the Capital City of that Province. *Marcellus* aſſiſted at the Council of *Niece*, and there baffled the Errors of the *Arians*. Afterwards he wrote a Book againſt *Aſterus*, and the other *Arian* Biſhops, Entituled, *The Submiſſion of Jeſus Chriſt our Lord.* wherein he advanced many

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Propoſitions in favour of the Error of the *Sabellians*. He was accus'd of that Hereſie by the *Euſebians*, and 'tis ſaid he promis'd in the Council of *Jeruſalem* to burn his Book; but refuſing to do it, he was condemn'd in the Council of *Conſtantinople* in 336, afterwards he was baniſh'd, and *Baſil* put in his Place. 'Tis likely he was reſtor'd to his See after the Death of *Conſtantine*; but he was removed from it at the ſame time that S. *Athanaſius* was removed from *Alexandria*, and oblig'd to fly into the *Weſt*. Pope *Julius* receiv'd him into his Communion, and pronounc'd in his Favour a Sentence of Abſolution in the Council of *Rome*. *Marcellus* had the ſame Advantage in the Council of *Sardica*, but he could not live peaceably in his Biſhoprick. He continu'd to his Death in Communion with S. *Athanaſius*, as appears by the Letters of S. *Baſil*, altho' S. *Hilary* and *Sulpicius Severus* affirm, that S. *Athanaſius* having underſtood that he was in an Error, ceaſed to communicate with him. He dy'd in 373, leaving ſome Diſciples who profeſs'd the Catholick Faith and rejected the Error of *Sabellius*, which was imputed to him. His firſt Writings might have given Ground for this Accuſation, and his Diſciple *Photinus* maintaining that Error, contributed to ſlur his Memory. This laſt did not diſſemble his Sentiments, and ſaid expreſly That the Word was not a diſtinct Perſon from the Father, and that the Deſignation of Son of God ought not to be given him before his being born of the Virgin *Mary*. His Error was no ſooner diſcover'd, but it was condemn'd by the Biſhops of the *Eaſt*, in a Council that was held at *Antioch*, in 345, and by the Biſhops of the *Weſt*, in the Council of *Milan*, in 346. Two Years after theſe laſt aſſembled at *Sirmich* to depoſe him; but they could not get him diſpoſſeſſed, becauſe of the Oppoſition made by the People of that City. The Biſhops of the *Eaſt*, aſſembled in that City in 351, depos'd *Photinus*. He had Recourſe to the Emperor, and pray'd him to grant a Conference. *Baſil* of *Ancyra* was nam'd to diſpute againſt him in that Conference. *Photinus* being put to Confuſion, was baniſh'd. He return'd under the Reign of *Julian*; but he was baniſh'd again under that of *Valentinian*, and dy'd in *Galatia*, in 376. He had ſpread his Doctrines in *Illyria*, and the

neighbouring Places, where his Sect ſettled. It did not die with himſelf; there were many *Photinians* in *Dalmatia*, in the time of *Innocent* I. *Gratian* and *Theodoſius* made ſeveral Laws againſt them. *Bonoſus* Biſhop of *Naiſſa* follow'd his Errors; and that Sect continu'd 'till the fifth Century.

Of the Apollinariſts.

Q. Were theſe the only Errors publiſh'd in this Century?

A. After attacking the Myſtery of the Trinity, that of the Incarnation was attack'd alſo. *Arius* had already ſaid that Jeſus Chriſt had no human Soul, and that the Word ſupply'd its Place. *Apollinaris* Biſhop of *Laodicea*, Son to *Apollinaris* who had been Biſhop of *Alexandria* (both of them learned Men, and Enemies to the *Arians*) maintain'd that there was no intelligent Soul in Jeſus Chriſt; and that the Divinity join'd to the Fleſh was inſtead of it, perform'd the Offices of it, and receiv'd the Impreſſions which the Soul of Man receives; from whence it follow'd, one might believe that the Divinity ſuffer'd in the Fleſh. The followers of *Apollinaris* carrying their falſe Subtleties yet farther, advanc'd that not only there was but one Nature in Jeſus Chriſt, but even that the Fleſh of Jeſus Chriſt was of the ſame Nature with the Divinity. They added that this Fleſh partook not of the Womb of the Virgin *Mary*, but that it paſs'd through there, as through a Canal. Some of them even ſaid that Jeſus Chriſt had taken it from Heaven; from whence it follow'd, that the Body of Jeſus Chriſt was impaſſive and immortal, and that thus his Birth, Paſſion, Burial and Reſurrection were only in Appearance, and that the Word was ſubject to change, and mortal. The *Apollinariſts* admitted both, attributing to the Divinity the Paſſions of the Body, and to the Fleſh the Attributes of the Divinity, and acknowledging but only one Subſtance in Jeſus Chriſt, from whence they were called *Synouſiaſts*. The *Apollinarian* Party was ſupported at *Antioch* by *Vitalis* a Prieſt of that Church, who began the Schiſm by ſeparating from Communion with *Melacus*, Biſhop of that City, He drew away by his Autho-

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rity a great many Perſons who were called *Vitalians*, of whom *Apollinaris* made him Biſhop at *Antioch*. They likewiſe ſent Biſhops into many other Churches. Some of them were without a Flock, and without Clergy; but others of them had a Flock, who made a ſeparate Sect: After the Council of *Conſtantinople* had condemn'd the *Apollinariſts*, the Emperor join'd them to the other Hereticks, and order'd that all the Biſhops and Clergy of their Sect ſhould be removed from *Conſtantinople*, as well as the *Arians*. They afterwards obtain'd Leave of *Theodoſius* to meet together; but this Emperor revok'd it ſoon after, and would not allow them ſo much as the Liberty of coming to Court and preſenting their Petitions. The Sect of the *Apollinariſts* ſubſiſted at *Antioch* 'till the Pontificate of *Theodoſius*, who govern'd the Church of *Antioch*, from 416, to 428. This Biſhop reunited them to the Communion of the Church; but ſome of them continued in their Errors; and from this flow'd the Hereſie of *Eutychius*, of whom we ſhall ſpeak in order.

Q. Were the Diſciples of *Apollinaris* all of the ſame Opinion?

A. No: they were divided into ſeveral Sects. *Polemon*, Diſciple to *Apollinaris*, maintain'd that the Divinity and the Body were confounded in Jeſus Chriſt, ſo that the Fleſh became conſubſtantial with the Divinity. *Valentinus*, likewiſe a Diſciple of *Apollinaris*, oppos'd that Error. *Polemon* wrote in Defence of his Error; he was follow'd by many, and particularly by *Timotheus*. *Valentinus* reply'd to him, and both of them maintain'd that *Apollinaris* was of their Mind. The two Parties anathematiz'd one another, altho' both of 'em made Profeſſion of following the Doctrine of *Apollinaris*.

Of the Luciferians, *and the Schiſm of* Antioch.

Q. Were there no Differences in the fourth Century among the Catholick Biſhops, that divided them, altho' they were of the ſame Mind as to Point of Faith?

A. There was the Schiſm of the *Luciferians*, and a Diviſion in the Church of *Antioch*.

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The *Luciferians* were ſo call'd from *Lucifer* Biſhop of *Cagliari*, the Metropolis of *Sardinia*. He was one of the moſt zealous Defenders of the *Nicene* Creed, and of the Perſon of S. *Athanaſius*, and one of the warmeſt Adverſaries of the *Arians*. Pope *Liberius* deputed him with *Hilarius* and *Pancraſius* to the Emperor *Conſtantius*, after the Fall of *Vicent* of *Capua*. He aſſiſted at the Council of *Milan*, held in 354, where he couragiouſly defended the Perſon and Cauſe of S. *Athanaſius*. The Emperor, irritated by his Steddineſs, ſent him into Exile, and there he was kept 'till the Reign of *Julian*, tho' he had ſeveral times been oblig'd to change his Abode. After the Death of *Conſtantius*, *Lucifer* obtain'd his Liberty as well as the other Biſhops who had been baniſh'd for the Faith. He came to *Antioch*, where he found the Church of that City divided; for from the time that *Euſtathius* had been removed from it by the *Arians* in 330, many Catholicks continu'd in Separation from the Biſhops that were impos'd upon them. They would not even own *Meletius*, who was Biſhop of *Antioch*, altho' he was Orthodox. When *Lucifer* came to *Antioch*, thoſe Catholicks were govern'd by Prieſts, and were call'd *Euſtathians*. *Lucifer*, a ſevere and rigorous Man in Point of Diſcipline, being convinc'd that *Meletius* having been ordain'd by *Arian* Biſhops, or Biſhops ſuſpected of Arianiſm, and having communicated with them, could not be a lawful Biſhop, join'd himſelf to the *Euſtathians*, and ordain'd the Prieſt *Paulinus* their Biſhop. This Ordination, which encreas'd the Schiſm of *Antioch*, was diſapprov'd by *Euſebius* Biſhop of *Verceiles*, ſent to *Antioch* by the Synod of *Alexandria*, who had made a Decree to receive the Biſhops who had repented their ſigning the Creed of *Rimini*, and their communicating with the *Arians*. Altho' the Deacon deputed by *Lucifer* to that Council had ſign'd this Decree, yet *Lucifer* diſapprov'd it, withdrew into his Iſland, and ſeparated from the Communion of thoſe who had own'd them for Biſhops who had ſign'd the Confeſſion of *Rimini*. He dy'd, according to S. *Jerom*, in 370, and left ſome Followers, who perſiſted in his Rigour, and continu'd out of the Communion of the Church. They ſpread themſelves in ſeveral Places, and eſpecially in the *Weſt*. There were but few Biſhops

Biſhops in that Party, but many Prieſts and Deacons, who upon pretence of a greater Regularity kept up the Schiſm. *Gregory*, Biſhop of *Elvira*, continu'd to his Death in that Party. They were very numerous at *Rome* under the Pontificate of Pope *Damaſus*. There were ſome of them at *Oxyrinca* in *Egypt*, of whom *Heraclas* was Biſhop, at *Eleutheropolis*, at *Antioch*, in *Africa*, and in ſeveral Parts of *Italy*; but they were moſt numerous in *Sardinia* and *Spain*. *Marcellinus* and *Fauſtinus* preſented a Petition to the Emperors *Valentinian* II, *Theodoſius* and *Gratian*, in 383, whereupon they receiv'd a Reſcript in their Favour; but that Order was very ſoon revok'd. This Sect was reduc'd to a very ſmall Number, at the time when *Ruſinus* wrote his Hiſtory, and was entirely extinct when *Theodoſius* wrote his, *i. e.* about the middle of the fifth Century. S. *Auguſtin* and *Gennadius* charge the *Luciferians* with believing that the Soul was produc'd by Tranſfuſion, born of the Fleſh, and of a fleſhly Subſtance. *Hilarius* a Deacon of the Church of *Rome*, who had been Colleague with *Lucifer* in his Legation in 355, and who had render'd himſelf glorious by the Tortures he had ſuffer'd for the Faith, and by the Exile to which he was condemn'd, likewiſe improv'd upon the Rigour of *Lucifer*; for not content to ſeparate from the Church, he maintain'd that the *Arians* ought to be rebaptiz'd, and all the Hereticks in general; for which Reaſon S. *Jerom* calls him the Deucalion of the Univerſe. He had neither Biſhops nor Prieſts of his Side; and being only a Deacon, and not having Power to ordain any Clergyman, his Sect ended with his Life; thoſe who remain'd after him being only ſimple Lay-men.

Q. You have told me the Beginning of the *Antiochian* Schism; pray tell me what was the End of it?

A. Paulinus, whom *Lucifer* ordain'd at *Antioch*, was acknowledg'd as Biſhop by S. *Athanaſius*, and the Biſhops of the *Weſt*, and in Communion with them; but the moſt Orthodox Biſhops of the *Eaſt* ſtill own'd *Meletius*, and would not communicate with *Paulinus*. The Catholicks of *Antioch* were divided; the moſt part obey'd *Meletius*, and ſome were govern'd by *Paulinus*. This Difference was kept up by a ſeeming Difference of Doctrine

ctrine among them. The *Meletians* and the Biſhops of the *Eaſt* maintain'd, that three *Hypoſtaſes* ought to be aſſerted in God, underſtanding by the Word *Hypoſtaſis Perſon*. *Paulinus* and the *Weſtern* Biſhops, fearing leaſt the Word *Hypoſtaſis* might be taken for *Nature*, as it had been formerly, would not allow it to be ſaid that there were three *Hypoſtaſes* in God, and only own'd one. Although this was but a Diſpute of Words, and they agreed in Doctrine at the bottom, yet they ſpoke as if, and thought they believ'd differently. S. *Baſil* labour'd very much to extinguiſh the Schiſm of *Antioch*, but it did not begin to abate 'till a Year after his Death, in 389, by the Agreement which *Meletius* and *Paulinus* made, to govern the Church of *Antioch* jointly; and that after the Death of either of them, none ſhou'd be ordain'd in his Room, but the Survivor ſhould remain ſole Biſhop. After the Death of *Meletius*, who dy'd at the Council of *Conſtantinople* in 381, the Biſtops of the *Eaſt*, without regarding that Agreement, elected *Flavianus* in his Place. This Election renew'd the Schiſm of *Antioch*, which did not end at the Death of *Paulinus*, that happen'd in the Year 389; for before his Death he ordain'd *Evagrius* for his Succeſſor. This Difference was carry'd to the Council of *Capua*, which nam'd *Theophilus* and the Biſhops of *Egypt* to judge this Difference. But *Flavianus* refuſing that Judgment, appeal'd to the Emperor, whom he convinc'd of the Goodneſs of his Cauſe, and had Credit enough to hinder any Biſhops being put in the room of *Evagrius*, who dy'd in 393, but he continu'd ſtill ſeparated from the Communion of the *Weſtern* Biſhops, and did not reunite with them 'till the Year 398. by means of S. *Chryſoſtom*, who perſuaded *Theophilus* to this Peace. However there remain'd yet ſome obſtinate People at *Antioch* for ſome time, who would neither unite with *Flavianus* nor his Succeſſors.

Hitherto I have entertain'd you with the principal Conteſts among the Biſhops of the fourth Century, in Matters of Faith; I will finiſh in a few Words what regards the Hereſies, by deſcribing the Original and Doctrines of ſome particular Sects.

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Of the Manicheans, *and the* Priſcillianiſts.

The firſt is that of the *Manicheans*, the Author of which was *Manes*, or *Manicheus*. He had drawn his Doctrine from the Books of an *Arabian*, call'd *Scythianus*; who coming to ſettle at *Alexandria*, did there compile Works to prove that the World being fill'd with things contrary, Good and Evil, there muſt be two Principles, the one Good and the other Evil. *Buddus*, the Diſciple of *Scythianus*, carry'd his Writings to *Jeruſalem*, and when he dy'd, he left them to his Diſciple *Therebinthus*. This laſt carry'd them to *Babylon*, where he took the Name of *Buddus*, ſaid he was born of a Virgin, brought up and fed by an Angel in the Mountains, and ſet about publiſhing the Doctrine of his Maſters touching the two Principles, and the Metemſychoſis. He ſtaid with a Widow, and left her, among his Effects, the Books of *Scythianus*. The Widow adopted a Child of ſeven Years of Age, named *Cubricus*, who was infected with the Errors of *Scythianus* by reading in his Books, which he tranſlated from *Greek* into *Perſick*, and added many Fables of his own. He aſſumed the Name of *Manes*, came to live at *Cteſiphon*, got Followers, and ſent two of his Diſciples to ſpread his Doctrine in *Egypt* and *Scythia*. The King of *Perſia*, deluded by *Manes*, who aſſur'd him he would cure his Son, who died in his Hands, order'd *Manes* to be put in Priſon. 'Twas in this Priſon that *Manes* pretended to reconcile his Doctrine to Chriſtianity. He call'd himſelf the *Paraclete*, and ſought for Proofs in the Books of the *Jews* and Chriſtians, of the two Principles which he maintain'd. He eſcap'd out of Priſon, and withdrew into the Caſtle of *Arabion*, upon the Confines of *Perſia*, and the *Roman* Territories. 'Twas from thence that he wrote a Letter to *Marcellus*, an Inhabitant of *Caſcar*, wherein he inſinuates to him his Doctrine of two Principles, and tells him he ſhould be glad to conſer with him. *Marcellus* having receiv'd this Letter, which was deliver'd to him by *Turbo*, a Diſciple of *Adda*, one of the Preachers of the Doctrine of *Manicheus*, ſhow'd it to *Archelaus* Biſhop of that City, who accepted the Conference,

rence. *Turbo* explain'd to him the Doctrine of *Manes*, and renounc'd it. *Manes* arriv'd ſoon after, and *Archelaus* had two Conferences with him, and confounded him. *Manes* intending to return to *Arabon*, was apprehended by the King of *Perſia*'s Soldiers, and condemn'd to be flead alive.

Q. You have not told me the Time when thoſe things happen'd.

A. What I have been telling you of, happen'd in the Third Century; but the Sect of the *Manicheans* not having ſpread 'till the Fourth Century, I thought it beſt to give an Account of it in this Place. The Diſciples of *Manicheus* ſpread it in *Egypt* and *Paleſtine*. There were ſome of that Sect privately at *Rome*. This Doctrine ſpread as far as *Gaul* or *Spain*. There were many *Manicheans* in *Perſia*, but they did not adapt *Manicheiſm* to Chriſtianity. This Sect continu'd 'till the Sixth Century, and was condemn'd by ſeveral Laws of Emperors.

Q. Explain to me more fully the Doctrine of the *Manicheans*.

A. The Foundation of their Doctrine is, That there are two Principles of all Things, the one Good, and the other Evil; both of 'em Eternal, Sovereign, Immortal, and Independent one of another. They reſerv'd to the good Principle the Name of God, and call'd the other Satan, the Prince of the World, the Wicked One, Death, Matter, Darkneſs. If we enter farther into this Syſtem, we ſhall find that, properly ſpeaking, thoſe Hereticks own'd no true God, *i. e.* a ſpiritual Being different from Matter, but two Natures of corporeal Beings, the one of which was Good, and the other Evil. To the Good they gave the Name of Light, and to the Bad that of Darkneſs. They ſaid that thoſe two Natures having fought againſt one another, the Good was oblig'd to give up a Part of it ſelf to the Bad; that the Soul and the World were produc'd out of that Mixture of the two Natures; that thus the Soul was made up of two Parts, the one Good, which was a Part of God himſelf, and the other Bad, of the Subſtance of the evil Nature. That moſt of the material Beings were made out of the evil Subſtance, except, ſome Parts of the Good, which were

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the Remains that were as it were entangled in and ty'd to the evil Nature, and that the good Principle continually gives Ground. The Sun and Moon ſerv'd to purifie thoſe Parts; the Light which is ſpread thro' the World, made, according to them, Part of the good Nature. Jeſus Chriſt came, according to their Doctrine, to deliver the Souls, and not the Bodies; and this is the Reaſon of their maintaining that Jeſus Chriſt took no Fleſh on him, and that he did not die and riſe again but only in Appearance. They rejected the Reſurrection of the Body; they maintain'd that the Author of the Old Teſtament was one of the Princes of Darkneſs. They look'd upon the Father, the Son, and the Holy Ghoſt, as Parts of the Nature of Light. They believ'd that the purify'd Souls went to join themſelves to the Source of Light; and that thoſe that were yet polluted were united to the Elements, and from thence return'd into the Bodies of other Men, Beaſts, and even Plants. They attributed all the Evil we do to the bad Soul, which is in us Evil by Nature, as being a Part of the bad Subſtance. They believ'd that the good Nature was ſeparated from the bad by little and little, and purify'd by the Fire; and that at laſt the whole good Nature was ſeparated from the bad, excepting ſome Parts that muſt eternally remain fixed to the Globes of Darkneſs. That the bad Nature ſhould ſubſiſt ſeparately. They ſuppos'd that the laſt Purification ſhould be made by a Fire that ſhould conſume the whole Univerſe.

The Sect of the *Manicheans* was made up of two ſorts of Perſons, the Hearers and the Elect: Thoſe Elect faſted on *Sundays* and *Mondays*; they abſtain'd from Wine, Fleſh, Eggs, Milk, and Fiſh. They made a Scruple to pull up Herbs, to break off a Leaf, or gather Fruit. They kept their Chaſtity, and never went to Baths. They boaſted that they forſook all things, and that they poſſeſſed neither Mony, Houſes, nor Lands. They exhorted Virgins to continue unmarry'd, and forbad Marriage. The Hearers liv'd like other Men; but it was recommended to them to avoid getting of Children, as ſerving to retain the Parts of the Celeſtial Nature in the Body. They were oblig'd to faſt on *Sunday*; they fell upon their Knees before

fore the Elect, and got them to lay their Hands on them; they aſſiſted at their Prayers, but did not partake of their Communion. Among the Elect there were twelve whom they call'd Maſters, and a thirteenth whom they call'd their Head. Thoſe Maſters ordain'd their Biſhops who were to the Number of ſeventy two; thoſe Biſhops made Prieſts and Deacons. The *Manicheans* had no value for Baptiſm, and they were accuſed of practiſing Abominations in their Euchariſts. As they made no ſcruple of concealing and even abjuring their Opinions, ſo they were not receiv'd into the Church 'till after a long Trial, and with great Precaution. A ſimple Abjuration was not ſufficient; after they had anathematiz'd the Errors of *Manicheus*, they were put in the Rank of the *Catechumens* if they had not been baptiz'd, or put under Penance if they had receiv'd Baptiſm; nor were they receiv'd into the Church without ſtrict Examination. *Manicheus* and his Followers compos'd many Books, which have been refuted by Catholick Authors, and particularly by S. *Auguſtin*, who had been of that Sect. From this Hereſie, which began in the Third Century, and encreas'd in the beginning of the Fourth, ſprung the *Priſcillianiſts* who appear'd in the end of this Century.

Q. Who was the Author of this Hereſie, and in what Country was it ſet up?

A. *Priſcillian* was the Man who ſpread it in *Spain*; It was brought thither from *Egypt*, about the Middle of the fourth Century, by a *Manichean* of *Memphis* call'd *Mark*. His Diſciples were *Elpides* the Rhetor, and a Woman of Quality call'd *Agape*. *Priſcillian* receiv'd it of them, and as he was active and eloquent, he ſoon drew many of the Vulgar as well as of the Quality, and particularly abundance of *Spaniſh* and *Portugueze* Women, over to his Opinions. Two Biſhops, *Inſtantius* and *Salvianus*, whoſe Dioceſſes were near *Corduba*, were deluded over. This Hereſie began to make a Noiſe in 379. *Hyginus* Biſhop of *Corduba* oppos'd it at firſt, and being afterwards gain'd over, receiv'd the *Priſcillianiſts* into his Communion. But *Idaces*, Biſhop of *Lerida*, whom *Hyginus* made acquainted with the *Priſcillianiſts*, attack'd them vigorouſly. The Matter was brought to a Council held

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at *Saragoſſa* in 380, where the Biſhops of *Aquitain* were preſent. The *Priſcillianiſts* durſt not appear there. Their principal Leaders, *Inſtantius* and *Salvianus* Biſhops, and *Elpides* and *Priſcillian* Laicks, were there excommunicated, and their ſuperſtitious Practices condemned. After this Council, *Inſtantius* and *Salvianus* ordain'd *Priſcillian* Biſhop of *Avila*. The Emperor *Gratian* at the Solicitation of *Ithacus* Biſhop of *Oſſobon*, who had been charged by the Council of *Saragoſſa* with the Execution of the Decree, publiſh'd an Edict, wherein he orders thoſe Hereticks to be remov'd not only from their Churches and their Cities, but from all the Territories of the Empire in general. *Priſcillian*, *Inſtantius* and *Salvianus* made a Journey to *Rome*, to juſtifie themſelves to Pope *Damaſus*. As they paſſed through *Aquitain* they ſow'd the Seeds of their Hereſie there. When they were arrived at *Rome*, they could not ſo much as have the Privilege of ſeeing the Pope. As they were upon their Return they were chaſed from *Milan* by S. *Ambroſe*; but by the Credit of *Macedonius* Great Maſter of the Emperor's Palace, they obtained a Reſcript, directing that they ſhould be reſtored to their Churches. In Conſequence of this Order *Priſcillian* and *Salvianus* were ſettled in their Sees again; and *Ithacus*, who oppos'd their Reſettlement, was chas'd from his own, and retired into *Gaul*, where he addreſs'd himſelf to *Gregorius* the *Præfectus Prætorius*, who order'd the Authors of the Troubles to be produced, and made a faithful Report of the whole to the Emperor, that ſo he might not be ſurpriz'd by the Hereticks. In the mean time *Macedonius*, whom they had gain'd over, got the Cognizance of that Affair to be taken from the Præfect, and ſent Officers to apprehend *Ithacus*, who eſcaped to *Treves*. *Maximus*, who declar'd himſelf Emperor in *England*, becoming Maſter of *Gaul*, after the Defeat of *Gratian*, came to *Treves* in the Year 383. *Ithacus* preſented a Petition to him againſt *Priſcillian*, *Inſtantius* and their Followers; he cauſed them to be apprehended and brought to *Bordeaux*, where a Council of Biſhops was held, whom *Priſcillian* refus'd to own as Judges, and appeall'd from them to the Emperor. He was brought to *Treves* with *Inſtantius*, and thoſe of his Party. *Priſcillian*

an was condemned to Death, and with him *Felicissimus* and *Armenius*, Clergymen, who had been of their Party for some short time. *Latronianus* and *Euchrotius* had the same Fate. *Instantius* was banished to the *Sorling* Islands upon the Coast of *England*, and several others were banish'd to *Gaul*. *Ithacus* and the other Bishops, who had procured those capital Condemnations, were blamed by the other Bishops, who would not any longer communicate with them. S. *Martin* of *Tours* was much displeas'd at their Conduct, and yet he communicated with them, an Action of which he repented very soon. *Maximus* dying in the Year 388, *Ithacus* was deposed and sent into Exile; but some Bishops would not consent to his Condemnation, which occasioned Trouble in the Churches of *Gaul*, and a Division amongst the Bishops.

Q. Was the Heresie of the *Priscillianists* extinguish'd by the Severities us'd against it?

A. On the contrary it was strengthen'd, and spread it self more after *Priscillian*'s Death, whom his Disciples honour'd as a Martyr. They infected with their Doctrine all the Country that lyes between the Ocean and the *Pyrenees*, and particularly *Gallicia*, whereof almost all the Inhabitants were *Priscillianists*. *Symphosus*, *Dictinius*, and other Bishops of their Party, abjur'd the Errors of *Priscillian* and were received into the Church by the Council of *Toledo* in 400. Others persisted in their Obstinacy, and the Sect of the *Priscillianists* continued to be pretty numerous in *Spain* in the fifth Century, notwithstanding the Decrees of Councils, and Laws of Emperors.

Q. What were the Errors of the *Priscillianists*? You have told me that they favour'd of *Manicheism*, but you did not tell me wherein.

A. Their Heresie comprehended a great number of monstrous Errors, drawn not only from other Heresies, but also from Paganism. *Turribius*, in his Memorial address'd to Pope S. *Leo*, reduces their Errors to fifteen Articles, which are agreeable to what Authors have wrote of them, an Abridgment whereof is as follows: 1. They were *Sabellians* about the Trinity, and taught that the Father, Son, and Holy Ghost were but one Person. 2. They

They admitted, with the *Gnoſticks*, certain Virtues which flow'd from God in Time, and which had not always been, although they were of the Subſtance of God. 3. They ſaid, with *Paulus Samoſatenus* and *Photinus*, that Jeſus Chriſt was call'd the Son of God only becauſe he was born of a Virgin. 4. They were ſuſpected of believing, with *Marcion* and *Manicheus*, that Jeſus Chriſt had not true Fleſh, nor a true Human Nature 5. They had borrow'd it from ſome *Platonick* Philoſophers, and *Manicheans*, that the Soul of Man was of the Subſtance of God. 6. They ſaid the Demons were bad by Nature, produc'd of Chaos and Darkneſs; that they had made ſeveral Creatures, and that they were Maſters of Thunder. 7. They condemn'd Marriage 8. They deny'd the Reſurrection. They taught that the Body of Man was the Workmanſhip of the Devil, 9. Excepting thoſe Sons of Promiſe, who are conceiv'd by the Operation of the Holy Ghoſt; and ſuch they allow'd were not of the Number of thoſe whoſe Bodies the Devil forms. 10. They maintain'd that the Souls were ſhut up in the Bodies, becauſe of the Sins they had committed, or in order to fight againſt the Demons. 11. They believ'd that the Bodies and Souls of Men were ſubject to the Fatality of the Stars. 12. They ſubjected the Parts of the Body and Soul to divers Powers, *viz.* thoſe of the Soul to twelve Powers, to which they gave the Names of the twelve Patriarchs; and thoſe of the Body to the twelve Signs of the Zodiack. 13. They interpreted the Holy Scripture with regard to the Operations of thoſe twelve Patriarchs, who reform the inward Man, that ſo it may return to the ſame Subſtance from whence it came. 14. They likewiſe thought that what was ſaid in the Sacred Books concerning the outward Man, ought to be underſtood of the State of the Body, and the Power of the Stars over it. 15. They receiv'd many Apocryphal Books forged by the Hereticks, and particularly by the *Manicheans*.

Q. Were their Manners anſwerable to ſo deteſtable Doctrines?

A. As to their outward Behaviour, they ſhow'd an exemplary Humility, and Modeſty; practis'd extraordinary Faſts,

Faſts, and apply'd themſelves to Reading and Prayer. They were pale, meanly cloath'd, and liv'd like Monks. They condemn'd Marriage, and ſeparated Man and Wife. However, they were accus'd of debauching Women, and of doing infamous and execrable Things in their Myſteries. They held it for a Maxim that it was no Sin to feign to be of another Religion, and even to affirm it with an Oath; nor did they make any ſcruple to put this Maxim in Practice.

Of the Audeans, Antidicomarianites, Collyridians, *and* Meſſalians.

Q. Are theſe all the Hereſies that aroſe in the fourth Century?

A. S. *Epiphanius* ſpeaks likewiſe of ſome Sects that were more obſcure, and leſs propagated. The firſt is that of the *Audeans*, ſo call'd from *Audeus*, a *Syrian* of *Meſopotamia*, who liv'd in the beginning of the fourth Century, and made a Schiſm about the Time of the Council of *Nice*. *Audeus* was an auſtere Man; the too great Liberty he took to reprove the Failings of the Eccleſiaſticks render'd him unſupportable, and the bad Uſage which that Conduct drew upon him determin'd him to ſeparate from the Church. He got himſelf ordain'd Biſhop by another Biſhop, who had likewiſe ſeparated from the Communion of the Church. He afterwards ſettled Biſhops and Prieſts of his own Sect, and thus form'd a Schiſm.

Q. What was the Error of this *Audeus*?

A. S. *Epiphanius* imputes no Error to him as to Faith; he only ſays he made the Reſemblance betwixt God and Man to conſiſt in the Body of Man, which gave ground to believe that he thought God corporeal. S. *Auguſtin* attributes this Error to the *Audeans*; and *Theodoretus* accuſes them, moreover, of believing that God did not create Darkneſs, Fire or Water. As to their Practices, they were different from thoſe of the Church, in that they always celebrated *Eaſter* on the 14th Day of the *March* Moon. They liv'd in Monaſteries or Solitudes, and would not communicate with Eccleſiaſticks, and the Faithful of the Catholick Church.

Q. What

Q. What was the Fate of *Audeus* and his Sect?

A. *Audeus* being accus'd to the Emperor by the Catholick Biſhops, was baniſh'd into *Scythia*, and going from thence to the Country of the *Goths*, he made many Diſciples there, and ſet up Monaſteries, which ſubſiſted till the Year 372, when the Chriſtians were chas'd from that Country. *Audeus* had been dead ſome time before. His Sect was govern'd by ſome Biſhops whom he had ſet up, and his Followers retir'd towards the *Euphrates*, in the Territory of *Chalcis*. *Facundus* affirms that the Hereſie, and even the Name of the *Audeans* was aboliſh'd in his Time, *i. e.* about the end of the fifth Century.

I ſhall not dwell upon the other two Sects of which *Epiphanius* ſpeaks, *viz.* the *Antidicomarianites*, who deny'd that *Mary* continu'd a Virgin after ſhe brought forth Jeſus Chriſt; and that of the *Collyridians*, who falling into the oppoſite Extreme, paid a ſuperſtitious Worſhip to the Virgin, cauſing Women to offer her a ſort of Bread on ſolemn Days, of which they did eat. I have nothing particular to ſay of thoſe two Hereſies that are but little known, and laſted but a ſhort time; but that of the *Meſſalians* is more famous. S. *Epiphanius* diſtinguiſhes two ſorts of Antients, who own'd many Gods, but worſhipp'd but one Omnipotent God. Theſe properly ſpeaking were but Demi-Chriſtians. The new *Meſſalians*, who were alſo *Euchites*, made Profeſſion of an irregular Spirituality, making all Chriſtian Profeſſion to conſiſt in Prayer, which they ſaid chas'd away the Demon who holds Man in Slavery. When he is once chas'd away, the Holy Ghoſt ſucceeds him, delivers the Body from the Power of Paſſions, removes from the Soul the Inclination it has to Evil, and gives it Light that makes it foreſee what is to come, and underſtand the Trinity clearly. They carried thoſe Principles ſo far, that they affirm'd the Spiritual Man was chang'd into God, or that God join'd himſelf to his Soul, and that the Man became impeccable or ſinleſs. They look'd upon Baptiſm and the Euchariſt as indifferent Things. They avoided Labour, held that Mortifications were uſeleſs, and ſpent their Life in Meditation, or Idleneſs. They gave out their Dreams for Prophecies, and often ſeem'd to be agitated with violent Motions.

Q. When

Q. When did that Sect of *Fanaticks* begin? In what Country was it ſettled? And what did the Church do to aboliſh it?

A. It began under the Reign of *Valentinian*, about 360, and had its Riſe from ſome ſolitary People of *Meſopotamia*, who too far extended the Command of Jeſus Chriſt, *To pray without ceaſing*, and neglected the Work of the Hands. They were at great Pains to conceal their Opinions; they deny'd them when they were ask'd, and renounc'd them without Scruple when they were convicted of them. *Flavianus* Biſhop of *Antioch* pretended to approve their Opinions, in order to engage *Adelphus*, one of the chief and moſt antient of their Sect, to diſcover their Errors. He being ſooth'd with the Praiſes which *Flavianus* gave him, ingeniouſly explain'd their Doctrine to him, and *Flavianus* having made him confeſs his Impieties, held a Synod of three Biſhops in 390, at which were alſo preſent 30 Prieſts and Deacons, wherein they condemn'd the *Meſſalianites*, who were baniſh'd out of *Syria*; they withdrew into *Pamphilia*, where they taught their Doctrine. S. *Amphilochus* Biſhop of *Iconium* wrote againſt them, and got them condemn'd in a Synod of twenty five Biſhops held at *Syda*, a City of *Pamphilia*. This Hereſie ſpread it ſelf likewiſe in *Armenia*, where it infected abundance of Monaſteries. The general Council of *Epheſus* made a Decree againſt them; and *Theodoſius* proſcrib'd them by a Law made in 428. But notwithſtanding thoſe Condemnations, and all the Pains the Biſhops could take to extinguiſh this Hereſie, it ſubſiſted a long while in the *Eaſt*; and from that Source flow'd the *Bogomiles*, who were famous at the time of the Fall of the *Grecian* Empire. Theſe are all the Hereſies recorded in the Hiſtory of the fourth Century. I proceed to the Hiſtory of Councils that were held in this Century.

CHAP.

CHAP. IV.

The Hiſtory of Councils holden in the fourth Century.

Q. FROM your Account of the Conteſts that were on foot in the fourth Century, I apprehend there muſt have been abundance of Councils or Aſſemblies of Biſhops held in that Century. You have mention'd ſome of them: I expect from you at preſent the Hiſtory of them, as you promis'd me.

A. In the beginning of this Century, the Church being oppreſs'd with a cruel Perſecution, it was difficult for the Biſhops to aſſemble either to make Regulations, or to judge the Queſtions that might ariſe, and condemn Errors. But as ſoon as the Rigour of Perſecution was abated, they aſſembled to make Regulations as to Thoſe who had fallen away, and about the Polity of the Church. Afterwards under the Chriſtian Emperors, a Cuſtom was ſoon introduc'd, for the Biſhops of the ſame Province to meet together every Year to regulate the Affairs of the Province. The great Diſputes and Contentions that aroſe amongſt the Biſhops, oblig'd the Emperors to aſſemble the Biſhops of ſeveral Provinces; and *Conſtantine* the Great thought it convenient to call a Council of the Biſhops of the *Eaſt* and *Weſt*, in order to extinguiſh the Fire of *Arianiſm* by the Concurrence of all the Churches of the Empire. After his Example the ſucceeding Emperors call'd Councils from both Parts of the World, which were called *Oecumenical* or General Councils.

Q. This general Idea of Councils, which you give me, I think is a juſt one. I underſtand there were three Sorts of them, Provincial, to regulate the Affairs of a Province; more numerous ones compos'd of Biſhops of ſeveral Provinces; and General, made up of the Biſhops of the *Eaſt* and *Weſt*, aſſembled in one Body to judge of important Matters. I likewiſe conceive that the Subject of thoſe Aſſemblies, was either the Judgment of the Affairs of one

particular Province, or Regulations in matters of Diſcipline, or Points of Doctrine to be decided. Pray inform me now of the Places and Years in which thoſe Councils were held, the Number of the Biſhops, what paſs'd moſt remarkable, and the principal Regulations that were made therein.

A. The firſt Council held in the fourth Century ſhould be that which bears the Name of *Sinueſſa*, for the Abſolution of Pope *Marcellinus*, who was accuſed of having ſacrific'd to Idols, if the Acts of that Council were true; but they are forg'd, and founded upon a falſe Story. I have already mention'd a Council of ten Biſhops of *Numidia*, held in the Year 305. for the Ordination of a Biſhop of that City, in which *Secundus* Primate of *Numidia* accuſed the other Biſhops of having been *Traditors*, and left the Judgment of them to God. The ſame Year *Peter* of *Alexandria* held a Council at *Alexandria*, in which he depoſed *Melitius* a Biſhop in *Egypt*, who was convicted of many Crimes. This *Melitius* made a Schiſm, and was the Head of the *Melitians*, who join'd with *Arius* againſt S. *Athanaſius*. They likewiſe place in the beginning of this Century a Council held in *Spain* at *Elvira*; but the Place and Time of that Council are very uncertain. The moſt probable Opinion is, that it was held at *Elvira*, a City of the Province *Betica*, near *Granada*, or even at *Granada*, which was then called *Elvira*, about the Year 305. *Hoſius* Biſhop of *Corduba* aſſiſted there, with eighteen Biſhops. We have eighty Canons under the Name of that Council. Several of them contain very rigorous Regulations as to thoſe who fell into Idolatry during the Perſecution, and even as to Chriſtians who had fallen into Adultery, which depriv'd them of Communion even at the Hour of Death. Others of them regard Eccleſiaſtical Diſcipline. Therein faſting on *Saturday* is forbidden, as likewiſe putting Pictures in Churches. The Number, Variety and Confuſion of thoſe Decrees have made ſome believe, that this was an ancient Compilation of Canons of ſeveral Councils in *Spain*. I mention'd to you the Aſſembly of ſeventy Biſhops of *Numidia* at *Carthage* in 311, who pronounced Judgment againſt *Cecilianus* Biſhop of that City; the Council of *Rome*, in 313, in which Pope

Miltiades

Miltiades preſided, and in wich *Cecilianus* was abſolv'd; and that which *Conſtantine* call'd at *Arles* in 314, for the ſame affair: thirty three Biſhops aſſiſted at this Council; *Marinus* Biſhop of *Arles* preſided at it, and the Legates of Pope S. *Sylveſter* aſſiſted in it. Beſide their judging the Affair of the *Donatiſts*, as I have told you, they likewiſe made twenty two Canons or Decrees touching Diſcipline, about the Day of celebrating *Eaſter*, about the Reſidence of the Clergy in the Churches where they were ordain'd, about the Reception of *Catechumens* and Penitents, about the Baptiſm of Hereticks, about Excommunications, and about the Ordination of Biſhops. The Council addreſs'd thoſe twenty two Canons to Pope *Slyveſter* in a Synodical Letter, to the end that he might publiſh them.

We have likewiſe ſome Decrees of two Councils that were held at the ſame time, the one at *Ancyra*, and the other at *Neocæſarea*. The former made twenty five Canons, the moſt part of 'em to regulate the time of Penance for the Crimes of Idolatry, Adultery and Homicide. There is one of them that allows Deacons to marry, if they declar'd, when they were ordain'd, that they had ſuch a Deſign. Another forbids the Aſſiſtant-Biſhop to ordain Prieſts and Deacons. The fourth ordains that the Prieſts and Deacons who abſtain from Fleſh ſhall taſte it, to ſhew that the Reaſon why they abſtain from it, is not that they believe it to be evil in its own Nature. The following one declares that the Alienation of Eccleſiaſtical Goods made during the Vacancy of the Epiſcopal See, may be revok'd by the next elected Biſhop. This Council likewiſe forbids Biſhops depriv'd of their own Dioceſe to take Poſſeſſion of thoſe of others. Thoſe Canons are ſigned by eighteen Biſhops, at the Head of whom is the Name of *Vitalis*, who was Biſhop of *Antioch* from 315 to 319.

The fifteen Canons of the Council of *Neocæſarea* regulate divers Points of Diſcipline; that a Prieſt cannot marry; that a Woman cannot be marry'd to two Brothers; that ſuch as repeat Marriage ſeveral times ſhall ſuffer Penance; that Prieſts muſt not be preſent at the Marriges of *Bigamiſts*; that Prieſts and Deacons who lead not a continent and chaſte Life, ſhall be put under Penance; that

a Man muſt be thirty Years of Age before he can be a Prieſt; that ſuch as were baptiz'd during Sickneſs ſhou'd not be ordain'd Prieſts; that the Aſſiſtant-Biſhops may offer in Preſence of the Prieſts of the Cities, and not of Country Prieſts; that there ought to be ſeven Deacons in each Church. Part of the Biſhops who aſſiſted at this Council did likewiſe aſſiſt at that of *Ancyra*, and *Vitalis* likewiſe preſided in it: The Canons of thoſe two Councils were inſcrib'd in the Code of the Canons of the univerſal Church, to ſerve as general Laws for all Churches.

Q. Which is the firſt Oecumenical or General Council?

A. That which was held at *Niece* in *Bithynia*, in the Year 325.

Q. Who call'd that Council?

A. The Emperor *Conſtantine*.

Q. Of how many Biſhops was it compos'd, and who preſided in it?

A. It was compos'd of 318 Biſhops. The Legats of Pope S. *Sylveſter* aſſiſted at it. We don't certainly know who was Preſident of that Aſſembly, but 'tis likely it was *Oſius* Biſhop of *Corduba*.

Q. What did this Council do?

A. They drew up a Creed, in which they declar'd that the Son of God was Conſubſtantial with his Father; and anathematiz'd all ſuch as ſhould ſay, there was a Time when the Son of God did not exiſt, that he was created out of nothing, that he is of a different Subſtance from his Father, and that he is liable to Change. They condemn'd *Arius* who held that Doctrine, with the Biſhops *Secundus* and *Theonas*. They treated *Meletius* more mildly, in preſerving to him, and to thoſe whom he had ordain'd, the Rank of Biſhops: They made a Decree, whereby they ordain'd, that *Eaſter* ſhould be celebrated in all Churches only on the *Sunday* after the 14th Day of the Moon of *March*, and drew up twenty Canons about Diſcipline. The Emperor publiſh'd the Deciſions of this Council to all the World, and the Biſhops directed a Letter particularly to the Chriſtians in *Egypt*, wherein they inform'd them exactly of what they had ordain'd, with relation to the *Arians*, *Meletians*, and the Feaſt of *Eaſter*.

Q. What

Q. What are the Regulations which this Council made in the twenty Canons which they drew up?

A. The firſt excludes from Sacred Orders all ſuch as had made themſelves Eunuchs. The ſecond forbids the advancing of Perſons, newly baptiz'd, to the Prieſthood; and ordains, that thoſe who ſhall be convicted of any Crime ſhall be depriv'd of Eccleſiaſtical Offices. The third forbids Biſhops, Prieſts, and Deacons, and other Clergymen, to have Women with them; however it excepts the Mother, Siſter, and other Perſons that cannot give ground for any Suſpicion. The fourth imports, that a Biſhop muſt be ordain'd by all the Biſhops of the Province, if poſſible; if not, by three Biſhops with the Conſent of the reſt; and that the confirming of every thing that is done in the Province depends upon the Metropolitan. The fifth, that all thoſe who have been ſeparated from the Church by their Biſhops in each Province, may not be receiv'd nor reſtor'd to Communion any where elſe; and in order to examine whether their Biſhop has excommunicated them juſtly, two Synods ſhall be held in each Province every Year, the one before Lent, and the other in Autumn. The ſixth preſerves to the Biſhop of *Alexandria* the Power which he has over *Egypt*, *Lybia*, and *Pentapolis*. As the Biſhop of *Rome* has the like Juriſdiction, it alſo preſerves the Rights of the Church of *Antioch*, and thoſe of other Churches, and declares that if any one is ordain'd Biſhop without the Conſent of the Metropolitan, he is no Biſhop.

Q. Allow me to interrupt you here, to ask you the Explanation of this Canon, which to me ſeems obſcure. What are thoſe Rights which the Council preſerves to the Biſhops of *Alexandria* and *Antioch*? Wherein are they like thoſe of the Biſhops of *Rome*?

A. Thoſe Rights conſiſted in an Authority and Juriſdiction of thoſe Biſhops over ſeveral Provinces. All Metropolitans had a Juriſdiction over the whole Province. The Biſhops of the capital Churches of ſeveral Provinces, which compos'd what was antiently call'd a Dioceſe, had likewiſe a Juriſdiction over all thoſe Provinces: That of *Alexandria*, over *Egypt*, *Lybia*, and *Pentapolis*; that of *Antioch*, over the whole *Eaſt*; that of *Rome*, beſides its Pri-

macy over all the other Biſhops of the World, had a like Juriſdiction over a Part of the *Weſt*. The Council of *Niece* did not determine the Limits of Juriſdiction of this laſt. *Rufinus*, who is the firſt that tranſlated the twenty Canons of the Council of *Niece*, and wrote about ſixty Years after the ſitting of that Council, in order to explain this Canon by Cuſtom, adds the Term *Provincias Suburbicarias*. *The Biſhop of* Rome *has the ſame Rights over the Provincias Suburbicarias.* Theſe words *Provincias Suburbicarias* have been differently explain'd. The moſt probable Opinion is, that thereby are to be underſtood all the Provinces of the Vicariate of *Rome*, which includes *Tuſcany*, *Humbria*, *Picenum Suburbicarium*, *Sicily*, *Apulia*, *Calabria*, *Breſcia*, *Lucania*, *Samnium*, the Iſle of *Corſica*, and *Valeria*.

Q. What were thoſe particular Rights which the Biſhops of *Rome* had over theſe Provinces; the Biſhop of *Alexandria* over *Egypt*, *Lybia*, and *Pentapolis*; and the Biſhop of *Antioch* over the *Eaſt*? Wherein conſiſted their Juriſdiction over thoſe Provinces?

A. They took Place of all Biſhops; they ordain'd the Metropolitans; they could call a Synod of the Biſhops of all thoſe Provinces; they had a general Inſpection over them, and afterwards they were appeal'd to from the Provincial Councils: However, this laſt Right was not in uſe at the Time of the Council of *Niece*, which made the Provincial Council the Soveraign Judge of Perſons and Affairs of the Province.

Q. Had they not likewiſe a Right to ordain Biſhops of Provinces?

A. No. The Council reſerv'd that Right to the Metropolitans of each Province: But the Biſhop of *Rome* ordain'd the Biſhops of the Suburbicary Provinces, becauſe there was no Metropolitan in thoſe Provinces, except in *Sicily* and *Sardinia*.

Q. You have explain'd this Canon very well; pray go on.

A. The ſeventh Canon grants to the Biſhop of the Church of *Jeruſalem* the Prerogative of Honour, or the firſt Rank amongſt the Biſhops of *Paleſtine*, yet without encroaching upon the Rights of his Metropolitan. The eighth declares that the *Novatians*, who return to the Church,

Church, may continue in their Clericate, after Hands ſhall have been laid on them, and they have made Profeſſion of obſerving the Diſcipline of the Church: That if a *Novatian* Biſhop, who is in a City where there is a Catholick Biſhop, ſhall enter into the Church, he ſhall not take the Place of the Catholick Biſhop, but remain in the Rank of the Prieſts, unleſs the Catholick Biſhop ſhall grant him the Name of Biſhop; but that if he will not, he ſhall remain a Prieſt or a *Chorepiſcopus*. The ninth and tenth bear, that thoſe Prieſts ſhall be degraded, who ſhall be found either to have ſacrificed, or to have been guilty of other Crimes before their Ordination. The eleventh impoſes twelve Years Penance upon thoſe who voluntarily quitted the Religion of Jeſus Chriſt, without having been forced to do it, either by the loſs of their Fortunes, or the Danger of their Lives. The twelfth impoſes thirteen Years Penance upon ſuch as have apoſtatiz'd, before they can enter upon any Office. The thirteenth ordains that dying Perſons ſhall not be deprived of the moſt neceſſary *viaticum*, i. e. Abſolution; but upon Condition that if they recover, they ſhall be put in the Rank of thoſe who aſſiſt only at Prayers. This Canon leaves it in the Power of the Biſhop to give or deny the Euchariſt to ſuch as ask it at the Point of Death. The fourteenth puts thoſe *Catechumens*, who have apoſtatiz'd, in the Rank of Hearers. The fifteenth forbids the Tranſlations of Biſhops and Prieſts. The ſixteenth forbids Prieſts, Deacons, and the other Clergy, to leave their Churches to go to others. The ſeventeenth bears that ſuch of the Clergy who are Uſurers, or that make ſordid Gain, ſhall be depos'd. The eighteenth forbids Deacons to give the Euchariſt to Prieſts. The nineteenth orders the *Paulianiſts* to be re-baptiz'd and re-ordain'd. The laſt bears, that from *Eaſter* to *Whitſontide* Chriſtians ſhall pray ſtanding.

Q. Is this all that is known of the Council of *Niece*?

A. We may add two Facts related by *Socrates* and *Sozomen*; the one, that *Aceſius* a Biſhop of the *Novatians* approv'd the Doctrine of the Council, and that *Conſtantine* asking, why then did he not reunite with the Church, he ſaid, *It was becauſe of the Indulgence they gave in granting Communion to thoſe who had fallen into Sins.* Whereupon

the Emperor anſwer'd, *Then take a Ladder,* Aceſius, *and go up to Heaven all alone.* The other Fact concerns *Paphnutius* a Biſhop in *Egypt*, who, as *Socrates* ſays, withſtood the Law that was propos'd to be made in the Council, to oblige the Biſhops, Prieſts, and Deacons to keep Celibacy, altho' he had kept it himſelf all his Life.

Q. Were the Deciſions of the Council of *Niece* receiv'd every where?

A. All the Churches receiv'd them, and no Biſhop oppos'd them at firſt except *Secundus* and *Theonas*, who were ſent into Exile: But ſome time after, the Partizans of *Arius* endeavour'd to overthrow the Doctrine of the Council by calling Aſſemblies in which they depos'd its chief Defenders, and publiſh'd other different Confeſſions of Faith. In 330 they held one at *Antioch*, in which *Euſtathius* Biſhop of *Antioch*, who had been one of the chief Prelates of the Council, was depos'd. S. *Athanaſius*, who was ordain'd Biſhop of *Alexandria* after the Death of *Alexander*, one of the moſt zealous Adverſaries of *Arius*, was cited to the Council of *Cæſarea* in 333, and depos'd in that of *Tyre* in 335. *Marcellus* of *Ancyra*, who wrote againſt the *Arians*, was condemn'd in 336, in the Council of *Conſtantinople*. *Paul* Biſhop of that City, was depos'd in another Synod in 338. In the Councils held at *Antioch* in 341, 342, and 344, the *Euſebians* drew up new Articles of Faith different from thoſe of the Council of *Niece*. On the other Side, S. *Athanaſius* was declar'd innocent in a Council held at *Alexandria* in 340, and by a Council which Pope *Julius* held at *Rome* in 341. The Biſhops of the *Weſt* ſubſcrib'd the *Nicene* Confeſſion in a Council aſſembled at *Milan* in 346. In fine, the Matter was carried to the Council of *Sardica* in 347.

Q. Did thoſe Councils make no Canons?

A. We have thirty five Canons of the Council of *Antioch* in 341 or 342, which were receiv'd in the whole Church. There the Decree of the Council of *Niece*, touching the Celebration of *Eaſter*, is confirm'd: They renew the Command of the Council, that the Clergy ſhould not quit their Churches. They confirm the Authority of Provincial Councils, as well for Judgments as for the Ordination of Biſhops. They maintain the Authority of Metro-

Metropolitans and Biſhops, and provide for the Preſervation of Eccleſiaſtical Goods.

Q. Return, if you pleaſe, to the Hiſtory of the Council of *Sardica*.

A. The Emperors *Conſtantius* and *Conſtans* being willing to re-eſtabliſh the Peace of the Church, call'd a Synod of the *Eaſtern* and *Weſtern* Biſhops in 347 at *Sardica*, a City of *Illyrium*. There came thither 100 Biſhops from the *Weſt*, and ſeventy three from the *Eaſt*; but they of the *Eaſt* declaring to thoſe of the *Weſt*, that they would not aſſiſt at the Council, if they would not excommunicate S. *Athanaſius*, *Marcellus*, and the other Biſhops, who had been condemn'd in the *Eaſt*; the *Weſtern* Biſhops, of whom *Hoſius* was the chief, and Preſident, held the Council themſelves; they declar'd that as to Faith they muſt hold to the Confeſſion of the Council of *Niece*, they examin'd the Cauſe of S. *Athanaſius* and *Marcellus*, and declar'd them Innocent.

Q. Is this a General Council?

A. It ſhould be General, ſince the *Eaſtern* and *Weſtern* Biſhops were call'd to it; but the *Eaſtern* withdrawing, it cannot be otherwiſe conſidered than only a Council of the *Weſt*; beſides, the Canons made in it were not receiv'd in the *Eaſt*.

Q. Did it make any new Regualtions?

A. It granted to the Biſhop of *Rome* the Right of reviſing and re-examining, if he ſhould think fit, the Cauſes of the Biſhops judg'd by Provincial Councils, when thoſe Biſhops ſhould have recourſe to the See of *Rome*; but it does not give the Pope Power to judge at *Rome*, but only to refer Judgment to a Council of the neareſt Biſhops of the Province where the Matter has been judged, with Liberty to ſend his Legates thither.

Q. Why do you call this a new Regulation?

A. Becauſe *Hoſius* propoſes it as a Privilege with which the Council may, if it will, honour the See of S. *Peter*. Beſides, that in the Councils of *Niece* and *Antioch*, the laſt Judgment of Biſhops is given to Provincial Councils.

Q. Was this Regulation of the Council of *Sardica* receiv'd and obſerv'd in the whole Church?

A. It was never receiv'd nor obſerv'd in the *Eaſt*. In the *Weſt* the Biſhops of *Africa* oppos'd it, and it was long before it was obſerv'd in the other Countries of the *Weſt*.

Q. Is this the only Regulation made in that Council?

A. It likewiſe made others agreeable to common Right. It moſt expreſly forbad the Tranſlation of Biſhops from one See to another. It made ſeveral Regulations about the Journies of Biſhops to Court, or to *Rome*; about Reſidence; about the Qualifications of thoſe who were to be made Biſhops; about the Obligation the Clergy were under to continue in their Churches, and about other Points of Diſcipline. There are in all twenty Canons.

Q. Pray go on with the Hiſtory of the Councils of the fourth Century.

A. In 348 there was held a Council at *Milan*, in which *Photinus* was condemn'd. *Urſatius* Biſhop of *Singedunum*, and *Valens* Biſhop of *Murſia*, both *Arians*, ask'd Pardon of that Council for what they had done againſt the *Nicene* Faith and S. *Athanaſius*, and were receiv'd into the Communion of the Catholicks. The *Arian* Biſhops held a Council at *Sirmich* in 349, to depoſe *Photinus*; but they could not get him removed from his See, becauſe the People ſtood up for him. A ſecond Council held in the ſame Place, *An.* 351, depos'd him, and made a new Confeſſion of Faith. In 353 or 354, *Conſtantius* aſſembled a Council at *Arles*, where the Pope's Legates aſſiſted. *Urſatius* and *Valens* got the Condemnation of S. *Athanaſius* ſign'd by all the Biſhops, except *Paulinus* Biſhop of *Treves*, who was ſent into Baniſhment. *Liberius*, to repair the Miſchance of his Legates, demanded another Council of *Conſtantius*. That Emperor call'd the *Eaſtern* and *Weſtern* Biſhops to *Milan*, to which Place came near 300. The *Weſtern* Biſhops ſtood ſtiff at firſt for the *Nicene* Creed and S. *Athanaſius*; but at laſt being overcome by Violence, they all ſign'd the Emperor's Letter againſt S. *Athanaſius*, except *Euſebius* of *Verceil*, *Dennis* of *Milan*, and ſome others, who were ſent into Exile. *Saturninus* Biſhop of *Arles* aſſembled a Council at *Beziers* in 356, where he got ſome Biſhops to receive the *Arians*. S. *Hilary* Biſhop

ſhop of *Poitiers*, and *Rhodanius* of *Toulouze*, who oppos'd that Deſign, were ſent into Exile. In the Council held at *Sirmich* in 357, the *Arians* of the *Weſt* publiſh'd a ſecond *Arian* Confeſſion: Thoſe of the *Eaſt* aſſembled the ſame Year at *Antioch* condemn'd the Terms *Conſubſtantial*, and *like in Subſtance*, and congratulated *Urſatius*, *Valens* and *Germinius* upon their having made the *Weſtern* Biſhops receive their Doctrine: But the *Demi-Arians* condemn'd the pure *Arians* in the Council of *Ancyra* in 358. Afterwards there were held two Councils at *Sirmich* in 358 and 359. In the former the Biſhops were made to ſign a Collection of Confeſſions that had been already drawn up; and in the latter there was a new one drawn up, in which the Son is declar'd every way like his Father; but the Word *Subſtance* is rejected in it. This Confeſſion was carried to a Council of 400 *Weſtern* Biſhops whom the Emperor call'd at *Rimini* in 359. Thoſe Biſhops refus'd at firſt to approve any Confeſſion but that of the Council of *Nieve*, and condemn'd the Errors of *Arius*; but the Deputies of that Council that were ſent to the Emperor, being aſſembled at *Neice*, a City of *Thrace*, approv'd a Confeſſion of Faith like that of *Sirmich*, in which they rejected the Words *Subſtance* and *Hypoſtaſis*. This Confeſſion being brought to *Rimini* with Orders from the Emperor not to ſuffer any Biſhop to go away without ſigning it, they yielded at laſt, and ſubſcribed that Confeſſion. During that time the *Eaſtern* Biſhops aſſembled at *Seleucia* to the number of 160, were divided into two Factions; the one maintaining the Confeſſions of *Antioch* and *Sirmich*, and the other declaring for pure Arianiſm. Both Parties united in the Council of *Conſtantinople* in 360, and approv'd the Confeſſion of *Rimini*.

After the Death of *Conſtantius*, S. *Athanaſius* was reſtor'd to his See, held a Council at *Alexandria* in 362, to examine after what manner the *Arians* ſhould be receiv'd, who were willing to return to the Church. In that Council they treated of the three *Hypoſtaſes*, and they judg'd that that Queſtion did not regard Faith. They decided, as to the Myſtery of Incarnation, that the Word had not only a Body, but alſo a Soul and a Spirit. S. *Hilary* held ſeveral Councils in *Gaul*, to repair what the Council of

Rimini

Rimini had done amiſs. There was one at *Paris* in 362, which declar'd that the Biſhops aſſembled at *Rimini* had done ill, in conſenting that the Word *Subſtance* ſhould be no more mentioned, and profeſs'd their Belief, that the three Perſons of the Trinity were of the ſame Nature, and the ſame Subſtance. They condemn'd *Auxentius*, *Urſatius*, *Valens* and *Saturninus*, the Heads of the *Arian* Party in the *Weſt*. The Biſhops of *Italy* in a Council did likewiſe annul the Decree of the Council of *Rimini*. The *Nicene* Confeſſion was propos'd to the Emperor *Jovian* as a Rule of Faith, by the Biſhops of *Egypt* aſſembled in 363, and receiv'd in a Council held the ſame Year at *Antioch*. At *Lampſacus* the *Anomeans* were condemn'd in 365 by the *Demi-Arians*, who came nearer to the Orthodox in that Synod, and in ſeveral others. Pope *Damaſus* held a Council at *Rome* in 370, in which he condemn'd the Errors of the *Arians*, and rejected the Confeſſion of *Rimini*. In fine, when *Theodoſius* came to the Empire, *Arianiſm* was entirely demoliſh'd by the Council of *Conſtantinople*, which was call'd the ſecond General Council.

Q. When was this Council held, and what Biſhops aſſiſted at it?

A. We muſt diſtinguiſh three Aſſemblies of Biſhops at *Conſtantinople*, held in the beginning of the Reign of *Theodoſius*.

The firſt was held in *May* 381. It was made up of Biſhops from all parts of the *Eaſtern* Empire, except *Egypt*. *Meletius* Biſhop of *Antioch* preſided in that Aſſembly, and eſtabliſh'd S. *Gregory* of *Nazianzen* in the See of *Conſtantinople*. 'Tis likely it was in this Synod that the Canon was made againſt *Maximus*, who deſign'd to take Poſſeſſion of the See of *Conſtantinople*; and That by which was granted the ſecond Rank to the Biſhop of *Conſtantinople*. *Meletius* died before the end of this Synod. *Flavianus* ſucceeded him in the beginning of the Year 382, came to *Conſtantinople* with the Biſhops of the *Eaſt*, whither alſo came the Biſhops of *Egypt*. S. *Gregory* of *Nazianzen* was oblig'd to renounce the See of *Conſtantinople*; and *Nectarius* was put in his place. In the mean while the Biſhops of the *Weſt* being aſſembled at *Aquileia*, condemn'd two *Arian* Prieſts, and wrote to the Emperor to call a General

General Council of the *Eaſtern* and *Weſtern* Biſhops at *Alexandria*, to regulate the Affairs of the *Eaſt*. This Letter was deliver'd to the Council of *Conſtantinople*, who did not think fit to remove elſewhere, and only wrote to the Biſhops of the *Weſt*, and ſent them three Deputies to aſſure them of their good Diſpoſitions towards Peace, and to acquaint them with the Sincerity of their Doctrine. The Biſhops of the *Weſt* complain'd to the Emperor, 1ſt, That they had ordain'd *Flavianus* in the place of *Meletius*, contrary to their Promiſe made to *Paulinus*. 2dly, That they had put *Nectarius* in the See of *Conſtantinople*, and rejected *Maximus*. 3dly, That they declin'd to aſſemble a General Council, on purpoſe to hold one at *Conſtantinople* compos'd only of *Eaſtern* Biſhops. They demanded that a General Council ſhould be held at *Rome*, to regulate all Matters. This Letter of the *Weſtern* Biſhops was deliver'd to that Council which ſat at *Conſtantinople* in 383, in which *Nectarius* preſided. The Biſhops of that Council gave this Anſwer to the *Weſtern* Biſhops, that they wiſh'd they could come to *Rome* to regulate the Affairs of the Church, but not being able to come thither without abandoning their own Churches, they thought it was ſufficient to give them an Account of what they had done. As to Doctrine, they made profeſſion of holding the Faith of the Council of *Niece*; and as to the Government of Churches, they declar'd, that according to the Decrees of that Council, they believ'd that the Ordination of Biſhops belong'd to the Province. That the Ordination of *Nectarius*, *Flavianus*, and S. *Cyril* of *Jeruſalem*, had been done conformably to that Law. They exhorted the *Weſtern* Biſhops to approve what they had done, and to prefer the publick good of the Church to the Inclinations they might have for particular Men.

Q. Have we any Acts of thoſe Councils?

A. Beſides the Letters we have mentioned, they drew up a Creed not very different from that of *Niece*, only adding to it more preciſe Terms, to expreſs the Divinity of the Holy Ghoſt, who is there call'd *the quickening Lord who proceeds from the Father; that ought to be worſhipped with the Father and the Son, and who ſpake by the Prophets.* They likewiſe profeſs to believe *one only Holy, Catholick, and Apoſtolical Church*;

Church; *one only Baptiſm for the Remiſſion of Sins*; *the Reſurrection of the Body, and the Life of a future State*. We have likewiſe ſix Canons of that Council; the firſt confirms the *Nicene* Faith, and pronounces an Anathema againſt all the Hereticks of that Age. The ſecond contains a Regulation about the Government of Churches. There it is ordain'd, That the Biſhop of *Alexandria* ſhall only govern *Egypt*; that the Biſhops of the *Eaſt* ſhall govern the *Eaſt*, preſerving to the Biſhop of *Antioch* his Privileges; that the Biſhops of *Aſia*, *Thrace*, and *Pontus*, ſhall govern each the Churches of their Dioceſes; that the Biſhops ſhall not go out of their Countries to meddle with the Affairs of another's Dioceſe; that the Affairs of the Province ſhall be regulated by the Provincial Council; and that the Churches among the *Barbarians* ſhall be govern'd according to their antient Cuſtom. The third Canon grants to the Biſhop of *Conſtantinople* the firſt Rank after the Biſhop of *Rome*. It gives him no Juriſdiction over the Dioceſes of *Aſia* and *Pontus*; but this Rank of Honour gave Occaſion to the Biſhops of *Conſtantinople* to extend their Juriſdiction over *Thrace*, *Aſia*, and *Pontus*. The fourth Canon declares the Ordination of *Maximus* void. The fifth Canon approves the Tome of the Biſhops of the *Weſt*, ſent to and receiv'd at *Antioch*. The ſixth regulates the Form of Eccleſiaſtical Judgments. The laſt is concerning the Manner of receiving Hereticks.

Q. How can this Council be call'd General, ſince it was compos'd only of the *Eaſtern* Biſhops, and the *Weſtern* did not only not aſſiſt at it, but even demanded another General Council?

A. 'Tis true, there was no *Weſtern* Biſhop preſent at that Council but *Aſcholius* Biſhop of *Theſſalonica*; and the *Weſtern* Biſhops complain'd of its being held without them; but they afterwards receiv'd the Creed of that Council. As to the Canons, the Popes rejected them, becauſe of that one which grants to the Biſhop of *Conſtantinople* the Rank of Honour immediately after him of *Rome*.

Q. Pray finiſh the Hiſtory of Councils that were held in the End of this Century.

A. I have already mention'd ſome of them, as that of *Capua*, that was held in 391, aſſembled to judge the Cauſe

Cauſe of *Flavianus*, which it did not judge; in which *Bonoſus*, Biſhop of *Naiſſa*, who maintain'd that *Mary* had Children by *Joſeph*, was delated, and ordered to be judg'd by the Biſhops of *Macedonia*, and in the mean time forbid to enter into his own Church. This Council did likewiſe forbid Re-baptizing, Re-ordination, and the Tranſlation of Biſhops. I have told you that the *Meſſalians* were condemn'd in a Council of twenty five Biſhops, held by *Amphilocus* Metropolitan of *Iconium*, at *Syda* in *Pamphilia*; and afterwards, in a Council at *Antioch*, held by *Flavianus*. I have likewiſe told you of the Councils held in *Spain*, and *Gaul*, againſt the *Priſcillianiſts*, which made Canons about Diſcipline; and of Councils held in *Africa* againſt the *Donatiſts*. To thoſe Councils we ought to join that of *Gangres*, held about the Year 370, which condemn'd the Errors of one *Euſtathius*, who under Pretext of leading a more holy and more auſtere Life than others, eſtabliſh'd Practices contrary to the Laws of the Church; condemn'd Marriage, quitted the Aſſemblies of the Church, and held private ones, neglected the Faſts of the Church, forbad eating of Fleſh, deſpis'd Sacred Places, and the Tombs of the Martyrs, and enjoin'd forſaking ones Eſtates. Theſe Errors were condemn'd by this Council in twenty Canons, which were put into the Code of the Canons of the univerſal Church. Beſides thoſe Councils which condemn'd Perſons and Errors, there were many others held in the fourth Century, which only made Rules about Diſcipline. We have the Canons of ſome of them; among others, thoſe of a Council of *Laodicea*, which were likewiſe put into the Code of the Canons of the univerſal Church. We don't preciſely know when this Council was held. The Canons of it clearly ſhew, that the Church had been long deliver'd from the Perſecution of the Heathens when they were made. 'Tis probable it was betwixt the Year 360 and 370. We have ſixty Canons of that Council, which regulate abundance of important Points concerning Diſcipline. The laſt contains the Catalogue of the Canonical Books of the old and new Teſtament.

We have likewiſe abundance of Canons made in *African* Councils, whereof there was alſo a Code made. We have fourteen of the Council of *Carthage*, held in 348; thir-

thirteen of the ſecond, held in 390; forty five of the Councils, the one held at *Hippo* in 393, and the other at *Carthage* in 397: A Collection of 104 Canons of one of the Councils of *Carthage*, held in 398, and eighty five of a Council held in the ſame City, in 401. The Council held at *Turin* in 400 regulated the Differences between *Proculus* Biſhop of *Marſeille* and the Biſhops of *Gallia Narbonenſis*, and between the Biſhops of *Arles* and *Vienne*, about the Right of the Metropolis, and ſome other Matters. In fine, the firſt Council of *Toledo*, held the ſame Year, after having ordain'd the Obſervation of the Canons of the Council of *Niece*, made twenty more about ſeveral Points of Diſcipline.

CHAP V.

Of Men famous for Learning and Piety; or of Authors in the fourth Century.

Q. SINCE the Church was in ſo flouriſhing a State as you have deſcrib'd to me in the fourth Century, I don't queſtion but it produc'd abundance of Illuſtrious Perſonages for Learning and Piety. I already know the Names of ſome of them; you will oblige me by giving an Account of the Lives and Writings of the chief of them.

A. 'Tis true, this Age and the following were the moſt remarkable for the Number of holy and illuſtrious Chriſtian Authors, who maintain'd the Truths of Religion with great Courage, and taught Morality with Dignity. I ſhall pitch upon ſome of them, of whom I ſhall draw you a Picture, and entertain you with an Account of their principal Works. In Order of Time *Euſebius* is one of the firſt; he was born in *Paleſtine*, towards the End of the Reign of *Galienus*, and was ſurnam'd *Pamphilus*, from the Name of the Martyr his Friend, who ſuffer'd Martyrdom in 309, after two Years Impriſonment. He was choſen Biſhop of *Cæſarea* in *Paleſtine*, in 313 or 314. He ſupported *Arius* at firſt, but he abandon'd him in the Council of

Niece.

Niece. He however kept a ſtrict Friendſhip with the Biſhops of the Party of that Heretick, and ſupported them in depoſing *Euſtathius*, and perſecuting S. *Athanaſius*. Nevertheleſs he refus'd the See of *Antioch*, which was offer'd him after the Depoſition of the former. He died about 338. He did great Services to the Church, by defending the Truth of the Chriſtian Religion in his Books of *the Preparation and Demonſtration of the Goſpel*, and by preſerving the Memory of the principal Events that concern'd the Church from its Original down to the Council of *Niece*, in his *Eccleſiaſtical Hiſtory*. His Chronicle, from the Beginning of the World 'till the 20th Year of *Conſtantine*, is alſo of great Uſe. The four Books of the Life of *Conſtantine*, are rather a Panegyrick than an Hiſtory. He had likewiſe made an *Eaſter* Cycle; and we have yet a Diſcourſe which he wrote againſt the Philoſopher *Hierocles*, who compar'd *Apollonius Tyaneus* to Jeſus Chriſt. Beſide this he compos'd, together with the Martyr *Pamphylus* five Books of Apology for *Origen*, to which he added a ſixth after the Martyr's Death. He wrote much in Divinity and Criticiſm. We have five Books of his againſt *Marcellus* of *Ancyra*, and a Commentary upon the 150 Pſalms, publiſh'd by Father *Bernard Montfaucon*. Altho' *Euſebius* did not openly maintain the groſs Impieties of *Arius*, yet we cannot vindicate him from having us'd Expreſſions that ſavour of *Arinaniſm*.

On the other hand, *Euſtathius*, who was tranſlated from the See of *Berea* to that of *Antioch* in 323, and held one of the chief Places in the Council of *Niece*, was one of the moſt zealous Adverſaries of the *Arians*; who depos'd him, and ſent him into Exile in 330. He compos'd many Works againſt their Error; and wrote a great many Homilies and Letters. We have nothing of his but ſome Fragments of his Homilies, quoted by *Theodoretus*, and a Treatiſe of Pythoniſm. The Diſcourſe of the Creation, which is attributed to him, is unworthy of him. The Eccleſiaſtical Hiſtorians have preſerv'd two Letters of *Alexander* againſt *Arius*, and the Judgment which he makes of that Heretick is to be found in the laſt Edition of the Works of S. *Athanaſius*.

The

The moſt illuſtrious of all the Defenders of the Orthodox Faith againſt the *Arians*, is the Famous S. *Athanaſius*, who ſucceeded to *Alexander* in the See of *Alexandria* in 326. We know not the Year of his Birth; he was very Young in the Time of *Diocletian*'s Perſecution. He applied himſelf from his Youth to the Study of the Scripture, and was, 'tis thought, for ſome time Diſciple to S. *Anthony*. What *Rufinus* relates of his baptizing his Companions when he was a Child and playing with other Children, and of *Peter* Biſhop of *Alexandria*'s approving of that Baptiſm, and deſtining S. *Athanaſius* to an Eccleſiaſtical State of Life, cannot agree with the Age of S. *Athanaſius*, who muſt have been eighteen or twenty Years of Age when *Peter* was rais'd to the See of *Alexandria*. He was Deacon in *Alexandria* at the Time of *Arius*'s Excommunication, and accompanied his Biſhop to the Council of *Niece*. He was all his Life the Object of the *Arians* hatred, who joining with the *Meletians*, firſt accus'd him of having exacted a new Duty upon the Linnen Robes for the uſe of the Church of *Alexandria*. He was diſcharged of this Accuſation by the Emperor *Conſtantine*; but thoſe Accuſers charg'd him with two other Crimes; the one, of having broke a Chalice, overthrown the Sacraments, and deſtroy'd the Church of *Iſchyras* Prieſt of *Mareotis*, by his Prieſt *Macarius*, and of having kill'd *Arſenius* Biſhop of *Hypſele*. S. *Athanaſius* having diſcover'd this Biſhop, who conceal'd himſelf, confounded his Enemies upon that Accuſation; but they had Credit enough to maintain the firſt, and to get a Council call'd at *Tyre*, where upon an Information given in by his Enemies at *Tyre*, he was condemn'd and depos'd. He had recourſe to *Conſtantine*; but his Enemies had prejudiced the Mind of that Prince, by accuſing *Athanaſius* of having threaten'd that he would hinder the carrying of Corn from *Alexandria* to *Conſtantinople*. The Emperor, irritated hereat, ſent him into Exile to *Treves* in 336, without hearing him.

After the Death of *Conſtantine*, the three *Cæſars*, his Sons, allowed the exil'd Biſhops to return to their Churches. S. *Athanaſius* was ſent back to *Alexandria*, and took Poſſeſſion of his Charge; but ſome time after, the *Euſebians* aſſembled at *Antioch* declar'd him fallen from the See of *Alexandria*,

andria, and ordain'd in his room one *Gregory* of *Cappadocia*, whom the Emperor *Conſtantius* put in Poſſeſſion of the See of *Alexandria* in 341. S. *Athanaſius* withdrew into *Italy*. There he was well receiv'd by Pope *Julius*, who granted him Communion, cited to a Council at *Rome* the Biſhops who had condemn'd him, and declar'd S. *Athanaſius* innocent of the Crimes he had been charg'd with. This Saint having paſs'd three Years at *Rome*, was call'd the fourth Year (in 345) to *Milan* by *Conſtans*, who wrote to his Brother *Conſtantius*, that he muſt call a Council to judge of the Caſe of S. *Athanaſius*. This Council was held a *Sardica* in 347. I told you the Reſult of it. S. *Athanaſius* was there abſolv'd by the *Weſtern* Biſhops. *Gregory* died at the ſame time, and S. *Athanaſius* was ſettled in his See in 349, at the deſire of *Conſtans*. This Prince happening to die the following Year, the Enemies of S. *Athanaſius* renew'd their Inſtances with *Conſtantius* to have him remov'd. The Emperor reſiſted their Solicitations for ſome time; but at laſt he ſent Orders in 355 to expel S. *Athanaſius*, who was oblig'd to hide himſelf in 356. His Enemies ordain'd *George* in his Place, whom they put by force in Poſſeſſion of the See and Churches of *Alexandria*. S. *Athanaſius*, after having liv'd conceal'd for ſome time in *Alexandria*, withdrew into the Wilderneſs, where he liv'd with the Monks till the Death of *Conſtantius*, and there compos'd ſeveral Writings in his own Defence. After the Death of *Conſtantius*, the Emperor *Julian* having given Permiſſion to the exiled Biſhops to return, and *Gregory* having been kill'd in a popular Sedition in 362, S. *Athanaſius* return'd to *Alexandria*, and there was ſettled in his See; but the Heathens having made him hateful to *Julian*, that Emperor ſent an Order to *Alexandria*, to baniſh him the City, and even to apprehend him. S. *Athanaſius* eſcap'd, and liv'd conceal'd in the Wilderneſs of *Thebais* till the Reign of *Jovian*, who revok'd the Edict of his Baniſhment, and invited him to take the Government of his Church again. He being deſirous to have a Rule of Faith of him, S. *Athanaſius* propos'd no other to him but that of the Council of *Niece*. The *Arians* went to wait on the Emperor to ask another Biſhop than S. *Athanaſius*, but they were very ill receiv'd, and S. *Athanaſius* remain'd in peaceable

Poſſeſſion

Poſſeſſion of his See during the Reign of *Jovian*, which was not long. *Valens* who ſucceded him, having been baptized by *Eudoxus* an *Arian* Biſhop, ordain'd that all the Biſhops that had been depos'd under the Reign of *Conſtantius*, ſhould be remov'd from their Churches. The Governor of *Egypt* receiving this Order, prepar'd to put it in Execution againſt S *Athanaſius*, and intended to apprehend him. But S. *Athanaſius* withdrew into the Country, to the Burial Place of his Fathers, where he hid himſelf for four Months. *Valens* was oblig'd to recal him. All the reſt of his Days he peaceably enjoy'd the Government of the Church of *Alexandria*, and at length ended his Life, which had been made uneaſie by ſo many Traverſes and Perſecutions, the 2d of *May*, in the Year 373. The firſt Writings of that Father are two Diſcourſes againſt the *Gentiles*. Afterwards he wrote many things againſt the *Arians*. The neceſſity of defending himſelf, and of diſcovering the Violences of his Adverſaries, oblig'd him to make many Apologies, circular Letters, and other hiſtorical Writings, in his own Juſtification. He compos'd abundance of Dogmatical Diſcourſes concerning the Trinity againſt the *Arians*, and concerning the Incarnation againſt the *Apollinariſts*. Many antient Works have been falſly laid to him, which belong to other Authors, and Writings much newer and more contemptible; and many of his Works are loſt. The Life of S. *Anthony* is written by him, althogh ſome Criticks have doubted of it.

Marcellus Biſhop of *Ancyra* oppos'd the *Arians* with no leſs Zeal than S. *Athanaſius*; but he did not expreſs himſelf with equal Caution, and was ſuſpected, with ſome Ground of having fallen into the oppoſite Error of the *Sabellians*, who did not diſtinguiſh the Divine Perſons. This appears by the Book which he wrote concerning the Subjection of Jeſus Chriſt, againſt *Aſterus*, and the other Biſhops of the *Arian* Party. He aſſiſted at the Council of *Niece*, and was condemn'd and baniſh'd with S. *Athanaſius* in 336. *Baſil* was ordain'd in his Place. He was reeſtabliſh'd in his Church after the Death of *Conſtantine*, but he did not continue long in it. He fled with S. *Athanaſius* into the *Weſt*, where he was receiv'd into Communion by Pope *Julius*, and at laſt abſolv'd in the Council

cil of *Sardica*. He return'd to his Biſhoprick, but *Baſil* being in Poſſeſſion of it, he had difficulty to maintain himſelf in it. In the mean while S. *Athanaſius* ſtill connued in Communion with him, altho' ſeveral Orthodox Biſhops of the *Eaſt* were ſeparated from it. He died about a Year after S. *Athanaſius*, in 374. He wrote much againſt the *Arians*. There remain only ſome Fragments of his Book againſt *Aſterus*, refuted by *Euſebius* Biſhop of *Caſarea*. Altho' he advanc'd ſome Propoſitions in favour of Sabellianiſm (if we hold to his Confeſſion of Faith which he preſented to the Pope, and that which his Diſciples publiſh'd after his Death) yet we ſhall find him Orthodox in the main.

Hoſius Biſhop of *Corduba*, who had generouſly confeſſed the Faith of Jeſus Chriſt during the Perſecution, was one of the Biſhops who had the largeſt ſhare in condemning of *Arius*. *Conſtantine*, who had known him in the *Weſt*, and whom he had follow'd into the *Eaſt*, ſent him to *Alexandria* to put an end to the Schiſm of *Arius*. He preſided in the Councils of *Niece* and *Sardica*; but after he had ſtrenuouſly maintain'd the Faith of the Council of *Niece* againſt *Conſtantius*, he at laſt ſubſcrib'd the ſecond Confeſſion of *Sirmich*. He repented of it very ſoon, retired into *Spain*, where he died in 358, aged above a hundred Years.

Pope *Liberius*, who ſucceeded Pope *Julius* in 352, who had always conſtantly maintain'd the Orthodox Faith, and defended the Innocence of S. *Athanaſius*, did not imitate the Steadineſs of his Predeceſſor, but had the ſame Weakneſs with *Hoſius*. He ſhew'd a great deal of Reſolation at firſt, but having been ſent into Exile, he ſubſcribed the Condemnation of S. *Athanaſius*, and an *Arian* Confeſſion of Faith that was preſented to him by *Demophilus*. After this ſubſcribing he was recall'd from Exile, return'd to *Rome*, and remov'd *Felix* who had been put in his Place. When he was in the peaceable Poſſeſſion of his See, he repented of what he had done, reunited with S. *Athanaſius*, made Profeſſion of the *Nicene* Faith, and endeavour'd to reunite the *Demi-Arians* with the Catholicks. We have many of that Pope's Letters.

The

The *West* furniſhes us with one of the moſt ardent Defenders of the Orthodox Faith againſt the *Arians*, in the Perſon of S. *Hilary*. Biſhop of *Poitiers*. He had been a Heathen, was converted by the reading of the ſacred Books, and ordain'd Biſhop of *Poitiers* in 350. He ſtrenuouſly oppos'd the *Arians* in the Council of *Milan*, in 355. He withdrew from the Communion of *Saturninus*, *Urſatius*, and *Valens*, the Heads of that Party in the *West*. He was baniſh'd by the Order of the Emperor *Conſtantius*, in 356, for having ſtrenuouſly maintain'd the Orthodox Faith, and the Innocence of S. *Athanaſius* in the Council of *Beziers*. The ordinary Place of his Exile was *Phrygia*; from whence he wrote to the Biſhops of *Gaul* his Diſcourſe of Synods, to inform them how they ought to behave themſelves in the two Synods, the Expectation of which held the whole Church in ſuſpence. He was ſent to the Council of *Seleucia*, and admitted into it; but finding that the Biſhops of that Council allow'd of *Arianiſm*, he would not ſtay in it any longer. However he ſtaid to the end of the Council, and follow'd their Deputies to *Conſtantinople*. When he ſaw that the Faith was in extreme Danger, the Biſhops of the *West* being cheated, and thoſe of the *Eaſt* overcome, he demanded Audience of the Emperor *Conſtantius*, and preſented to him Writings againſt the *Arians*. He wrote a Book againſt *Urſatius* and *Valens*, which contain'd the Hiſtory of the Councils of *Rimini* and *Selucia*, from which was extracted the Work entitled *The Fragments*.

When the exil'd Biſhops had recover'd their Liberty under *Julian* the Apoſtate. *Hilarius* aſſembled ſeveral Councils in *France*, to re-eſtabliſh the antient Doctrine, and condemn the Decrees of the Councils of *Rimini* and *Seleucia*. He got *Saturninus* Biſhop of *Arles*, and *Paternus* Biſhop of *Perigueux* condemn'd, becauſe they maintain'd *Arianiſm*; as for the reſt, who own'd their Fault in ſigning the Confeſſion of *Rimini*, they were pardon'd; and *Gaul* was indebted to S. *Hilary* for being deliver'd from Hereſie under the Empire of *Valentinian*. He accus'd and convicted *Auxentius*, Biſhop of *Milan*, of *Arianiſm*. In 367 he collected what paſs'd from the Council of *Rimini*, as may be ſeen by the ſecond Book of the Fragments. In fine, after going

going through ſo many Labours for the Defence of the Faith, he finiſh'd his Courſe about the End of the Year 367, or in the Beginning of 368. Beſides the Works we have mention'd, we have twelve Books of his concerning the Trinity againſt the *Arians*, and Commentaries upon S. *Matthew*, and the Pſalms. S. *Hilary* wrote with Vehemence, Force, and Freedom, and yet he was not ſo paſſionate as *Lucifer* Biſhop of *Cagliari*, who wrote Books for S. *Athanaſius*, and againſt *Conſtantius* and the *Arians*, wherein he keeps no Meaſures; and his too great Severity was the Cauſe of the Schiſm which he rais'd in the Church.

Q. I perceive you have been pleas'd to ſpeak of the principal Adverſaries of *Arius* in their Order. Were there no other Authors before and after *Arianiſm* broke out?

A. In the Beginning of this Century you have *Peter* Biſhop of *Alexandria*, who wrote ſome Books, among which we have a Canonical Letter, which contains Rules about the Duration of the Penance of ſuch as had fallen into different Kinds of Idolatry. *Rheticius* Biſhop of *Autun*, who aſſiſted at the Council of *Rome* againſt the *Donatiſts*, is of the ſame Time. He wrote a Book upon the Canticles, which S. *Jerom* criticizes. The Poet *Juvencus*, who wrote the Hiſtory of the Goſpel in Verſe, flouriſh'd under *Conſtantine*. S *James* Biſhop of *Niſibe*, famous for the Protection of the City of *Niſibe*, which was beſieg'd by the *Perſians*, compos'd a great many devout Books, whereof we have nothing but the Titles. We have alſo loſt thoſe of *Euſebius* Biſhop of *Emeſe*; for the Sermons which go under his Name are not his. *Victorinus*, an *African* Orator, baffled the *Arians* and *Manicheans* in ſeveral Works. S. *Patianus* Biſhop of *Barcelona*, who died in 392, wrote ſome very elegant Pieces againſt the *Novatians*, *viz.* three Letters to *Novatian*, an Exhortation to Penance, and a Sermon about Baptiſm to the *Catechumens*. *Phebadius* Biſhop of *Agen*, who was one of the Biſhops that ſtaid longeſt at the Council of *Rimini*, has left us a Work againſt the ſecond Confeſſion of *Sirmich*. *Optatus* Biſhop of *Milevetum* in *Africa* compos'd an excellent Work, about the Year 370, in Defence of the Catholick Church againſt the *Donatiſts*.

The

The two *Apollinaries*, *viz.* the Father, Profeſſor of Rhetorick at *Laodicea*, and the Son, Biſhop of that City, enrich'd the Church with ſeveral Books, ſavouring of the Manner of the Heathen Poets and Philoſophers, which *Julian* forbad the Chriſtians to read. *Titus* Biſhop of *Boſtrus*, a City of *Arabia Petrea*, is Author of a Work againſt the *Manicheans*; but the Commentary upon S. *Luke*, which is aſcrib'd to him, is later. *Didymus* of *Alexandria*, who, tho' he was deprived of his Sight at five Years of Age, was a Prodigy for Learning, did compoſe abundance of Commentaries and other Works, whereof we have nothing but the Tranſlation of three Books about the Divinity of the Holy Ghoſt, written by S. *Jerom*. We might add others, whom we chuſe to omit, that we may come to the great Men who flouriſh'd after the Year 350.

Q. Who are thoſe whom you mean to ſpeak of?

A. I ſhall firſt name you four Greeks, S. *Cyril* of *Jeruſalem*, S. *Baſil*, S. *Gregory* of *Nazianzen*, and S. *Gregory* of *Nyſſa*; and one Latin, *viz.* S. *Ambroſe* Archbiſhop of *Milan*.

Q. The Names of theſe Fathers are very well known to me, but I know but little of their Life and Writings; pray inform me in thoſe two Points.

A. S. *Cyril* was ordain'd Prieſt at *Jeruſalem*, by *Maximus* Biſhop of that City; but if we will believe S. *Jerom*, he would do nothing but the Functions of Deacon ſo long as that Biſhop liv'd. After his Death he was put in his Place, in 349, or 350, by *Acatius* of *Caſarea*, and the Biſhops of his Party, which render'd his Faith ſuſpected to the Orthodox; but he fell out with *Acatius* very ſoon upon the account of the Rights of his Church. *Acatius* depos'd him in a Council held in 357, on Pretence he had ſold the Ornaments of the Church, and the Holy Veſſels, to aſſiſt the Poor in time of Famine, and put *Eutichius* in his place. S. *Cyril* appeal'd from that Sentence to a more numerous Council. He retir'd to *Tarſus*, and took up with the *Demiarian* Biſhops: However, he was not reſtor'd in *Conſtantius*'s time; and his See was fill'd with three or four Biſhops of the Faction of *Acatius*, who ſucceeded one after another. He was reſtor'd, as others were,

were, after the Death of *Conſtantius*, and continu'd in Poſſeſſion of his See till the Empire of *Valens*, under whom he was remov'd, and was not reſtor'd till after the Death of that Prince in 378. He was confirm'd, and his Ordination approv'd of in the Council of *Conſtantinople* in 380, and died in 386. We have eighteen Catechetical Diſcourſes of his for the Inſtruction of the *Catechumens*, and five call'd *Myſtagogicks*, for thoſe newly baptiz'd. He wrote them in his Youth. There he explains our Myſteries after a ſimple, diſtinct and preciſe manner. I ſhall join to S. *Cyrill*, S. *Ephraim* Deacon of *Edeſſa*, who wrote in *Syriack* Commentaries upon the whole Bible, Controverſial Diſcourſes againſt Hereticks, abundance of Moral and Divine Works, and a great number of Hymns. His Works were ſo much eſteem'd in his own Time, that they were almoſt all tranſlated into *Greek*. We have at preſent under his Name a *Latin* Tranſlation of abundance of little Pieces of Morality and Devotion.

Let us now come to the great S. *Baſil*, who labour'd ſo much for the Faith and the Church. He was of *Caſarea* in *Cappadocia*, and came into the World about the Year 328. His Father's Name was *Baſil*, and his Mother's *Emmelia*. He was educated in the Chriſtian Religion by his Grandmother *Macrina*. After having ſtudied the *belles lettres* at *Caſarea* of *Paleſtine*, he came to *Conſtantinople* to be Scholar to the famous Rhetorician *Libanius*, and at laſt went to *Athens* to finiſh his Studies. There he found S. *Gregory* of *Nazianzen*, with whom he cultivated a very ſtrict Friendſhip.

He return'd to his own Country about the Year 355, and after having viſited the Monaſtries of *Egypt* and *Lybia*, he took to live after the manner of the Monks. When he was return'd into his own Country, he retir'd to a Solitary Place in *Pontus*, with his Brothers *Peter* and *Naucratius*, and ſeveral others of his Friends, there to lead a Religious Life. He made a Rule, and was the firſt Inſtitutor of the Monaſtick State in *Pontus* and *Cappadocia*. He ſeparated from the Communion of his Biſhop *Dianius*, becauſe that Biſhop had ſign'd the Confeſſion of *Rimini*, nor was he ever reconcil'd to him till he had declar'd on his Death-bed, that he always believed in

his Soul the Confeſſion of *Niece*, and that it was through Simplicity that he had ſign'd that of *Rimini*. There was ſome Coldneſs betwit S. *Baſil*, and *Euſebius* the Succeſſor of *Dianius*. In 362 S. *Baſil* retir'd to his Solitude; however he was reconcil'd to *Euſebius* after three Years, and was after him choſen Biſhop of *Cæſarea* in *Cappadocia* in 369 or 370. He was no ſooner rais'd to that Dignity, but he was perſecuted by the Emperor *Valens*, who made the Governor *Modeſtus* preſs him to communicate with *Eudoxus*, and embrace the Doctrine of the *Arians*; but it was in vain for the Emperor to make uſe of Menaces. *Baſil* anſwer'd him with a ſurprizing Courage, and would not condeſcend to his Pleaſure. *Valens* coming himſelf to *Cæſarea*, and not being able to prevail upon him, either by Mildneſs, or threatning Baniſhment, at laſt left him at quiet. He labour'd ſtrenuouſly for the Re union of *Meletius* with S. *Athanaſius* and the Biſhops of the *Weſt*, and to re-eſtabliſh the Peace of the Church. He died the firſt of *January* 378 or 379. He wrote a great many Letters, in which was contain'd the whole Hiſtory of the Church in his Time, and abundance of Queſtions concerning the decided Doctrine, Diſcipline and Morality of the Church. We have three Canonical ones to *Amphilochius*, which contain very wiſe Laws about Penance. We have Homilies of his about the Work of the Creation of the World, and upon the Pſalms, and a Commentary upon the ſixteen firſt Chapters of *Iſaiah*. He oppos'd the Doctrine of *Eunomius* in five Books, and maintain'd the Divinity of the Holy Ghoſt in a Work by it ſelf. He wrote upon Baptiſm and Virginity; we have likewiſe thirty one Sermons of his, as well upon Faith as Morality, and excellent Practical Works. Some attribute the great and the little Rules for Practice to *Euſtathius* of *Sebaſtum*; but they have ſo much Affinity with the *Aſcetick* Works of S. *Baſil*, that we can ſcarce doubt their being his. The Liturgies that go under his Name are different from thoſe which he compos'd.

S. *Baſil* join'd the Beauty of Eloquence to the Solidity of Learning. He excell'd in every kind. He was an excellent Orator, a good Divine, and able Canoniſt, wiſe in his Conduct, mild in his Government, zealous for the

Good

Good of the Church, exact in his Explication of Myſteries, and an Enemy to all the Hereticks of his time.

His Friend S. *Gregory* of *Nazianzen* was born in the Town of *Arianzum* near *Nazianzen* in the Year 328. His Father *Gregory* was Biſhop of that City. *Gregory* the Son applied himſelf to the *belles lettres*. He begun his Studies at *Cæſarea* in *Paleſtine*; from whence he came to *Alexandria* to ſtudy Rhetorick; and at laſt, to perfect himſelf, he went to *Athens* towards the end of the Year 344. After having continu'd there for ſome time, and contracted a Friendſhip with S. *Baſil*, he departed from thence to return to his own Country. He got himſelf baptized, and took care of his Father's Affairs. He afterwards retir'd with S. *Baſil* into the Solitude of *Pontus*, and quitted that Retreat only to aſſiſt his Father, who having ſign'd the Confeſſion of *Rimini*, was teaz'd with the Orthodox of his Dioceſe. S. *Gregory* re-eſtabliſh'd Peace, and was ordain'd Prieſt in his Journey in 361. When S. *Baſil* was made Biſhop of *Cæſarea*, he made *Gregory* Biſhop of *Zaſimum*; but he was ſoon weary of ſo tedious an Abode. He return'd to *Nazianzen*, where he was Co-adjutor to his Father, however on Condition of not ſucceeding him. Nevertheleſs he continu'd ſome time at *Nazianzen* after his Father's Death. From thence he came to *Conſtantinople* in 376; and conſented to be Biſhop of the Catholicks in that City, and aſſembled them in the Church of *Anaſtaſius*. He Converted ſeveral *Arians* in a ſhort time. *Peter* Biſhop of *Alexandria* at firſt confirm'd him in that See, but afterwards he ſent Biſhops to *Conſtantinople*, who ordain'd *Maximus* Biſhop to the Catholicks of that City. The Clergy and the People remov'd *Maximus*, and S. *Gregory* continu'd in Poſſeſſion of the See of *Conſtantinople*. The Emperor *Theodoſius* making his Entry into that City in 380, remov'd *Demophilus* an *Arian* from the Churches, and put S. *Gregory* into the Great Church. The firſt Council of *Conſtantinople* confirm'd him in that See; but after the Death of *Meletius*, the *Egyptians* murmuring at his Ordination, he propos'd himſelf to remove, and his Propoſal was accepted. He return'd to *Nazianzen*, and took the Government of that Church again; but his Infirmities daily encreaſing, he got *Eulalius* Ordain'd Biſhop of that

Place, and retir'd to the Country, where he died in 389. He compos'd abundance of excellent Diſcourſes or Sermons; ſeveral Poems and Letters. We muſt yield him the Prize of Eloquence before all the Fathers. He certainly carried it from all thoſe of his Time, for the Purity of his Words, the Nobleneſs of his Expreſſions, the Elegance of his Diction, the Variety of his Figures, the Juſtneſs of his Compariſons, the Solidity of his Reaſonings, and the Beauty of his Thoughts.

S. *Gregory* Biſhop of *Nyſſa*, (a City of *Cappadocia*) Brother to S. *Baſil*, is alſo one of the Principal Fathers of the *Greek* Church in the fourth Century. He came into the World about the Year 330. He did not love Retirement like his Brothers; he liv'd a Secular, married a Wife call'd *Theoſebia* and with great Difficulty quitted the Profeſſion of Rhetorick, to enter into an Eccleſiaſtical State. He was made Biſhop of *Nyſſa* ſome time after S. *Baſil*, in the end of 371 or the beginning of 372. He was remov'd from his Church by the Emperor *Valens* in 374; he return'd with the other exil'd Biſhops in 378. He aſſiſted at ſeveral Councils in *Conſtantinople*, where he was in great Eſteem. This Father wrote ſeveral Books, *viz.* Commentaries upon the Holy Scripture, Dogmatical Diſcourſes, Sermons upon the Myſteries, Diſcourſes upon Morality, Panegyricks upon Saints, funeral Orations, and Letters about Diſcipline. He attack'd *Eunomius* in a Work conſiſting of twelve Books, and laid down a Method of refuting the Jews, Heathens and Hereticks, in his great Catechiſm. He gave moſt faithful Rules for the Converſion of Sinners in his Treatiſe of Penance; and laid down very wiſe Directions for Penitents, in his Canonical Letter to *Letoius*. They attribute to *Caſarius*, Brother to S. *Gregory* of *Nazianzen*, Dialogues upon the ſubtle Queſtions of Theology; but it is not likely that having paſs'd his whole Life at Court, he ſhould be Author of thoſe Works, which, beſides, do not reſemble the Works of the fourth Century. As to S. *Amphilocus*, Biſhop of *Iconium*, S. *Baſil*'s Friend, 'tis certain he compos'd ſeveral Homilies quoted by the Antients; but we cannot affirm that thoſe which go under his Name at this Day are his; and the Life of S. *Baſil*, which is ſaid to be his,

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is certainly ſpurious. Of all the Works that bear his Name, there is but one Synodical Letter about the Divinity of the Holy Ghoſt, publiſh'd by M. *Cotelier*, but what may be call'd in Queſtion. *Maximus*, who, as I have told you, was in the See of *Conſtantinople*, at the ſame time with *Gregory* of *Nazianzen*, compos'd a Treatiſe concerning Faith againſt the *Arians*, which is not come down to us. *Diodorus* Prieſt and Monk, the Diſciple of *Sylvanus* of *Tarſus*, and Maſter to S. *Chryſoſtom* and *Theodorus* of *Mopſueſtes*, was ordain'd Biſhop of *Tarſus* in 375, and ſignalized himſelf in the fourth Century, by his learned Commentaries upon the Holy Scripture. He was one of the firſt Commentators who applied himſelf to explain the literal Senſe of the Holy Scripture, without meddling with the Allegorical. He was prais'd and eſteem'd by all the great Men of his Age: Nevertheleſs in the following Centuries they had not ſo good an Opinion of his Doctrine; and he was accus'd of having taught the Error which was afterwards broach'd by *Neſtorius*. It was perhaps for this Reaſon, that his Works have not been preſerv'd, and that we have nothing but an Extract of his Treatiſe of Deſtiny preſerv'd by *Photius*, and ſome Fragments of his Commentaries in the *Greek Catena*. *Timotheus*, Succeſſor to *Peter* in the See of *Alexandria*, compos'd the Lives of Monks. We have Canonical Laws of his, upon which *Balſamon* has wrote Commentaries. I have joyn'd together all thoſe *Greek* Authors, who flouriſhed after the Year 350, becauſe of the Connexion they have with one another; let us now come to the *Latins*.

Q. I think you have already told me, that S. *Ambroſe* is the moſt conſiderable of them. He is one of thoſe who are as illuſtrious for their Piety as for their learned Works. Pray give me an Account of his Life in few Words.

A. The Father of S. *Ambroſe* was *Prafectus Pratorius* in *Gaul*, when that Saint was born, in the Year 340. His Mother carried him to *Rome* when he was yet very young, with *Marcellina* his Siſter, and *Satyrus* his elder Brother, after the Death of the Father. She had a particular Care about the Education of their Children. Her Daughter

made Profeſſion of Virginity, and receiv'd the Veil from the Hands of Pope *Liberius* in 352 or 353. S. *Ambroſe* profited by the virtuous Examples of his Mother, Siſter, and the Virgins that were in the ſame State with her. They inſpir'd into him the Love of Virtue from his very Infancy, and preſerv'd him from the Corruption of the Age. He joyn'd Study to Piety. After he had ended his Studies, he pleaded in the Court of *Probus*, who was *Præfectus Prætorius*, who choſe him for Aſſeſſor, and afterwards made him Governor of *Liguria* and *Emilia i e.* of all that is comprehended at this Day in the Archbiſhoprick of *Milan*, thoſe of *Liguria*, *Turin*. *Genoa*, and *Bologna*. 'Tis reported that *Probus* ſaid to him at parting, *Go, and govern rather as a Biſhop than as a Judge*. This Saying was a ſort of Prediction of what ſhould happen to S. *Ambroſe*. For a little after, *Auxentius* Biſhop of *Milan*, who had been of the *Arian* Party, happening to die, the Biſhops of the Vicariate of *Italy* met together, by the Emperor's Orders, to put one in his Place; but there aroſe a great Contention among the People about that Election, becauſe the *Arians* and Orthodox did all they could, each of them, to get a Biſhop of their Party elected. This Quarrel being like to raiſe a Sedition, S. *Ambroſe* thought it was his Buſineſs to come into the Church to appeaſe the Diſorder. When he came there, he ſpoke to the People with abundance of Mildneſs and Wiſdom, and exhorted them to make the Election with the Spirit of Peace, and without Tumult. While he was ſpeaking, the People all with one Voice proclaim'd him Biſhop of *Milan*, although he was only a Catechumen. So unexpected a Choice ſurpriz'd him; he retir'd immediately, and left no Artifice uneſſay'd to avoid being made Biſhop; but the Emperor giving expreſs Orders to conſtrain him to accept the Epiſcopate, he was baptized and ordain'd Biſhop of *Milan* in the End of the Year 374. He immediately renounced his Poſſeſſions and the Care of temporal Affairs, and applied himſelf ſolely to perform the Functions of the Epiſcopate with Dignity. Altho' he was but newly baptiz'd, and had not had time to ſtudy Religion before his Ordination, yet afterwards by his Labour and Study he was able both to learn and teach the Truths of Chriſtianity. He vigorouſly ap-

applied himſelf to extirpate Arianiſm out of the Church of *Milan*. He got two *Arian* Prieſts condemn'd in the Council of *Aquileia*, that was held in 381. The Empreſs *Juſtina*, Mother to *Valentinian* the Younger, would have had him yield a Church in *Milan* to the *Arians* but he reſiſted her with Reſolution. They were likewiſe forc'd to have recourſe to him to negotiate with the Tyrant *Maximus*, who had ſeized *Gaul* and was preparing to enter *Italy*. *Theodoſius* went into the *Weſt*, and having defeated the Tyrant *Maximus*, and re-eſtabliſh'd *Valentinian*. S. *Ambroſe* ſhew'd no leſs Reſolution to that Emperor than he had done to *Juſtina* and *Valentinian*. He oppos'd the ſetting up a Jewiſh Synagogue which *Theodoſius* had a Mind to grant them, and the erecting an Altar to Victory, which *Symmachus* had already intended to ſet up. He rebuked *Theodoſius* with a generous Freedom, for the Maſſacre he had made at *Theſſalonica*, and oblig'd him to do publick Penance for it. The Death of *Valentinian*, which happen'd in 392, and the Acceſſion of *Eugenius* to the Imperial Crown, diſturb'd the Quiet of S. *Ambroſe* for ſome time. He was oblig'd to retire from *Milan* to *Florence* in 393, but return'd in 394, after *Eugenius* left that City about the Month of *Auguſt*, to march againſt *Theodoſius*, who gain'd a compleat Victory over that Tyrant in the Month of *September*. S. *Ambroſe* afterwards liv'd in quiet at *Milan*, and finiſh'd his Courſe as he had begun it. He died on the fourth of *April* 397, aged Fifty Seven, in the twenty ſecond Year of his Epiſcopate.

Q. You have given me a faithful Abridgement of the Life of S. *Ambroſe*. Pray give me an Idea of his Works.

A. He applied himſelf particularly to give his People a right Notion of the Chriſtian Morality, in his Commentaries or Diſcourſes upon the Holy Scriptures. He collected the Principal Maxims thereof in his excellent Treatiſe of *Offices*, which he compos'd in Imitation of thoſe of *Cicero*. He wrote ſeveral fine and uſeful Treatiſes concerning Virginity, and for the Inſtruction of Virgins. He explain'd what concerns Baptiſm and the Euchariſt, in his Diſcourſe of Myſteries. In his two Books of Penitence he writes in a very lively manner the Practice of the antient publick Penance. He likewiſe com-

pos'd dogmatical Diſcourſes, as five Books concerning Faith, or the Trinity, againſt the *Arians*; three Books concerning the Holy Ghoſt, and a Diſcourſe about the Incarnation: We find handled in his Letters, the important Points of Diſcipline and Morality. The Sermons attributed to him, are not his; but were written by *Maximus* Biſhop of *Turin*, and other later Authors. There are likewiſe ſeveral other Works that are attributed to him, but are certainly not his. The Books of the Sacraments that go under his Name are very ancient, but it is not certain that they are his. There is as much Nobleneſs, Greatneſs, and Majeſty in his Stile, as were in his Actions and Conduct.

Q. You give me a great Idea of the Works of S. *Ambroſe*: Is there no other *Latin* Father of that Time that may be compar'd to him?

A. S. *Jerom* and S. *Auguſtin* are no leſs famous; but as they did not write till the end of this Century, and the beginning of the Vth, I ſhall forbear ſpeaking of them till I come to the Hiſtory of the latter.

Q. Are there no other Authors in this Century worth mentioning?

A. Yes, there are ſome, as *Euſebius* Biſhop of *Vercil*, famous for his Zeal for the Faith: We have ſome of his Letters, and, according to the Teſtimony of S. *Jerom*, he tranſlated the Commentaries of *Euſebius* of *Caſarea*, upon the *Pſalms*. The Deacon *Hilarius*, a *Luciferian*, Author of the Commentaries upon S. *Paul*'s Epiſtles, which falſly bear the Name of S. *Ambroſe*, and the Queſtions upon the Old and New Teſtament, which have been attributed to S. *Auguſtin*. *Philaſter* Biſhop of *Breſcia*, who died in 387, made an Abridgment of the Hiſtory of Hereſies, which we have. *Sabinus* Biſhop of the *Macedonians*, and *Heracleus* Biſhop of *Thrace*, collected the Acts of ſeveral Councils, which are not come to our Hands, and ſome others. But not being to give an Account of any but famous Authors, I will ſpeak of no more but S. *Epiphanius* Biſhop of *Salamis*, who wrote a conſiderable Hiſtory of Hereſies. He was born in *Paleſtine*, near *Eleutheropolis*, about the Year 320. He ſpent his Youth with the Monks in *Egypt* and *Paleſtine*: He was elected Biſhop of *Salamis*,

Salamis, the Metropolis of the Iſle of *Cyprus*, about the Year 366: He engag'd in the Quarrel of *Theophilus* and S. *Jerom*, againſt *John* of *Jeruſalem*, about the *Origeniſts*: He accus'd *John* of maintaining the Errors of *Origen*. *Theophilus*, Biſhop of *Alexandria* likewiſe declared againſt *Origen*, condemn'd his Books in a Council held in 309, and perſecuted the Monks who were ſuſpected of favouring his Memory. Thoſe Monks retired to *Conſtantinople* where they were kindly receiv'd by S *Chryſoſtom*. *Theophilus* acquainting *Epiphanius* with what he had done againſt *Origen*, engag'd him to aſſemble a Council in the Iſle of *Cyprus*, wherein the reading of *Origen*'s Books were forbidden. S. *Epiphanius* wrote to S. *Chryſoſtom* to exhort him to do the ſame, but he not approving his Advice, S. *Epiphanius* came himſelf to *Conſtantinople*, at the Entreaty of *Theophilus*, to get the Decree of the Council of *Cyprus* put in Execution there; but he could not get it receiv'd, and durſt not attempt any thing againſt S. *Chryſoſtom*, nor againſt the Monks who fled to *Conſtantinople*. He departed in order to return to *Cyprus*, and died on the Road, or a little after his Return, about the Year 402 or 403. The chief Work of S. *Epiphanius* is his Book of Hereſies, entituled *Panarium*, wherein not content to relate the Hiſtory and Errors of Hereſies, he likewiſe refutes them, and eſtabliſhes the Doctrine of the Church. He likewiſe compos'd a dogmatical Treatiſe againſt Hereſies, and an Abridgment of his great Hiſtory of Hereſies; a Treatiſe of Weights and Meaſures; a Phyſiology of the true or falſe Properties of ſeveral Animals; a Diſcourſe upon the twelve precious Stones that were on the High-Prieſt's Breaſt-plate; and a Hiſtory of the Life and Death of the Prophets. We have nine Sermons under his Name, but they do not ſeem to be his. S. *Jerom* has tranſlated a Letter of his written to *John* of *Jeruſalem*, conſiſting of two Parts; the former is about the Ordination of *Paulinianus*, Brother to S. *Jerom*, whom he had promoted to the Orders of Deaconſhip and Prieſthood, in a Monaſtery of *Paleſtine*, and concerning *Origeniſm*. The latter contains a particular Account of a Picture of Jeſus Chriſt drawn upon Cloth, which he had met with in a Church of *Paleſtine*, and which

he had torn. Some have doubted whether this ſecond Part was true; but it is in the ſame Stile with the firſt, and there is no way of diſcovering the Forgery of it.

Q. If you have no more to tell me of the Fathers of the fourth Century that is remarkable, pray give me an Account of the Succeſſion of the Biſhops of the Great Sees. You have already mention'd ſeveral of them. I wiſh you would make a particular Article concerning them, according to the Plan you have laid down.

A. That ſhall be the Subject of our next Conference.

CHAP. VI.

The Succeſſion of the Biſhops of the Great Sees in the Fourth Century.

Q. THE Hiſtory you have given me of the Conteſts in the Church during the fourth Century, makes me apprehend a great deal of Change and Trouble in the Succeſſion of the Biſhops of the great Sees, who had the greateſt Share in thoſe Conteſts. I have obſerv'd that the different Parties intreagu'd to have the Sees fill'd with People of their own Stamp; that the Emperors, according to their Inclination, expell'd ſome and ſet up others; and that the Ambition of private Perſons often carried them unjuſtly to poſſeſs themſelves of conſiderable Churches.

A. What you ſay is true; but that does not hinder but we may find a Succeſſion of lawful and orthodox Paſtors in all the great Churches, which tho' interrupted by Violence, yet was always maintain'd, and at laſt got the better.

Q. You will oblige me if you will declare them diſtinctly, and give at the ſame time a Hiſtory of the Traverſes and Oppoſitions that were made.

A I ſhall begin with the Biſhops of the Church of *Rome*. I have already told you that in the end of the third Century, the See of that City was poſſeſs'd by *Marcellinus*. Some write that he ſuffer'd Martyrdom in 304; but that is

is not certain. The *Donatiſts*, on the contrary, accus'd him of having ſacrificed to Idols; and that is what gave occaſion perhaps to ſome Impoſtor to frame Acts of a Council held at *Sinueſſa*, in a Crypta or Cavern, where 'tis pretended *Marcellinus* condemn'd himſelf in the Preſence of 300 Biſhops; but that is a Fable that has no Authority from Antiquity, no Probability, and is contradicted by the Teſtimony of S. *Auguſtin*, who maintains the Innocence of that Pope againſt the Accuſation of *Petilianus*. We do not certainly know how long *Marcellinus* was in that See: *Euſebius* prolongs his Pontificate to 308. The Catalogue of *Bucherius* places his Death in 304. He ſuppoſes there was a Vacancy in the See for three Years, ſix Months, and twenty five Days after his Death. Some confound *Marcellus* with him, who ſucceeded him in 308; but we ought to diſtinguiſh them: The latter was only one Year and ſome Months over the See. *Euſebius* was put in his place, about the Year 310; but he held it only a few Months. We know nothing certain either of the Life or Actions of thoſe firſt Biſhops. It has been thought that *Marcellus* ſuffer'd Martyrdom, and that *Euſebius* was baniſh'd; but there being no Perſecution at *Rome* in their Time (becauſe *Maxentius*, who was then Maſter of that City, was well diſpos'd towards the Chriſtians) what is ſaid of the Martyrdom of *Marcellus*, and the Exile of *Euſebius* is very ſuſpicious.

Miltiades or *Melchiades* was rais'd to the See of *Rome* the ſecond of *July* 311, he died in 313, between the Council of *Rome* againſt the *Donatiſts*, at which he preſided, and that of *Arles* held in the Month of *Auguſt* 314. The Day of his Death is mark'd in the antient Calendars, on the tenth of *January* 314. He was accus'd by the *Donatiſts*, as well as *Marcellinus*, of having offer'd Incenſe to Idols, and of having deliver'd the Copies of the Sacred Books to the Pagans; but that was a Calumny for which they could bring no Proof, and which the Catholicks refuted.

S. *Sylveſter* ſucceeded him, and held the Sacred See twenty Years and eleven Months. He ſent his Deputies to the Council of *Arles*, and the Biſhops of that Council wrote a very honourable Letter to him, to the End he might

might publiſh their Deciſions to the whole Church. He likewiſe ſent Legats to the Council of *Niece*, and receiv'd its Deciſion. But the Letter of the Council to that Pope and the Council of 275 Biſhops, which is pretended he held at *Rome*, to confirm the Decrees of the Council of *Niece*, are Forgeries. A Council at *Rome*, held by Pope *Damaſus*, informs us, that Pope S. *Sylveſter* being accus'd by ſome ſacrilegious Perſons, defended his Cauſe before *Conſtantine*.

The Pontificate of *Mark*, Succeſſor to *Sylveſter* was not long. He was rais'd to the Pontificate the eighteenth of *January* 336, and died the ſeventh of *October* the ſame Year.

After his Death, the See being vacant four Months, *Julius* was elected the ſixth of *February* 337. That Pope ſignaliz'd himſelf, as I have told you, in Defence of the Cauſe of the Church, and that of S. *Athanaſius*: He caus'd ſeveral Churches to be built in *Rome*, and thereabouts: He died the twelfth of *April* 352. *Liberius* ſucceeded him. We find among the Fragments of S. *Hilarius* a Letter under his Name, directed to the Biſhops of the *Eaſt*, which would make one believe, that in the beginning of his Pontificate he had excommunicated S. *Athanaſius*; but that Letter is falſe. 'Tis certain, that as ſoon as he was ſeated in the Holy See he wrote to S. *Athanaſius*, and continu'd to communicate with him. He maintain'd his Innocence, and the Cauſe of the Church with Reſolution, and diſown'd the Conſent that his Legates had given in the Council of *Milan*, to the Condemnation of that Archbiſhop. He reſiſted the Eunuch, whom *Conſtantius* ſent to him to oblige him to conſent to that Condemnation. He was ſent for to Court, and there maintain'd, with the ſame Reſolution, the Innocence of S. *Athanaſius*; and from thence was ſent in Exile into *Thrace*.

The Clergy of *Rome* having loſt their Head, made Oath not to chuſe any Perſon in his Place ſo long as he liv'd. But *Conſtantius* employing *Epictetus* Biſhop of *Centumcello* in *Italy*, caus'd one *Felix* a Deacon to be ordain'd Biſhop of *Rome*, who communicated with the *Arians*. Some modern Authors have put him in the Rank of the Popes, and made him a Martyr for the Orthodox Faith. Both the

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one and the other is equally falſe. *Liberius*, who had ſhewn ſo much Conſtancy in Peace, could not ſuffer Exile long. He had not been baniſh'd two Years, when being brought over by the Perſuaſions of *Demophilus* Biſhop of the City to which he was baniſh'd, he not only ſubſcrib'd the Condemnation of S. *Athanaſius*, but likewiſe approv'd an heretical Form of Faith, which *Demophilus* preſented to him, and wrote to the *Arians*, that they might procure his being recall'd. At this Price he obtain'd it; and coming to wait on the Emperor at *Sirmich*, where he likewiſe ſign'd a Collection of Confeſſions of Faith, approv'd by the *Demi-Arians*, he was ſent to *Rome* with a Letter from the Deputies of the Biſhops aſſembled at *Sirmich*, directed to *Felix*, importing, that *Liberius* and he ſhould govern the Church of *Rome* in common: But *Liberius* was no ſooner return'd, but *Felix* was forc'd to leave *Rome*; and having a Mind to come into it again by Force, he was ſhamefully chas'd out of it. *Liberius* finding himſelf peaceably poſſeſs'd of his See, ſoon repented of what he had done, made Profeſſion of the *Nicene* Faith, and re-united with S. *Athanaſius*. In 362 he wrote a Letter to all the Biſhops of the World, in which he deſires them to pardon thoſe Biſhops, who having been over-reach'd, had ſign'd the Confeſſion of *Rimini*, and to anathematize the Leaders of their Party, and ſuch as had not return'd from their Error. In fine the *Demi-Arians* being oppreſs'd by the *Anomians*, had Recourſe to *Liberius*, perſwading him they were not in an Error, and made Profeſſion of maintaining the *Nicene* Faith. *Liberius* wrote to the *Eaſt* in their Favour, and died ſoon after, in 366. We have thirteen Letters of that Pope, which cannot be ſuſpected of Forgery. The other two are falſe.

After his Death, the See of *Rome* being vacant for ſome time, *Damaſus* was choſen about the Month of *October*, 366, by moſt of the Clergy and People, and ordain'd by the Biſhops; but on the other Side, *Urſicinus*, who was intrieguing for it, got himſelf ordain'd by ſome other Biſhops in the Church of *Sicinum*. This Conteſt rais'd a great Tumult in the City, and caus'd a Sedition there, which was with great Difficulty appeas'd. The two Parties came to Blows, and there was a great Number of Chri-

Chriſtians kill'd in the Churches of *Rome* in that Quarrel. *Pretextatus*, Governor of *Rome*, ſent *Urſicinus* into Baniſhment, by Order of the Emperor. But the Baniſhment of *Urſicinus* did not quiet that Commotion. His Partizans aſſembled in the Churches whereof they were poſſeſs'd, and would not communicate with *Damaſus*. The Emperor ordering their Churches to be taken from them, they aſſembled without the City; ſo that it was neceſſary to baniſh them from *Rome*. The Biſhop of *Puzzioli*, whoſe Name was *Florentius*, and he of *Parma*, were the moſt zealous Defenders of that Party. They were condemn'd in a Council held at *Rome*, in 372, and afterwards baniſh'd, by the Emperor's Authority; however they return'd, and rais'd new Troubles. They got Pope *Damaſus* accus'd by one *Iſaac* a *Jew*. The Accuſation was examin'd by a Council at *Rome*, in 378, which declar'd *Damaſus* innocent, and pray'd the Emperor *Gratian* to procure the Tranquility of the Church of *Rome*. That Prince wrote that *Urſicinus* was in Exile at *Cologne*, that he had order'd *Iſaac* to be baniſh'd to a Corner of *Spain*, and that the Biſhops of *Puzzioli* and *Parma* ſhould be ſent out of their Countries. However, *Urſicinus* return'd into *Italy* in 381, there rais'd new Troubles, and endeavour'd to prejudice the Emperor. But the Biſhops of *Italy*, aſſembled in the Council of *Aquileia*, wrote ſo ſtrenuouſly to the Emperor, that he baniſh'd *Urſicinus* for ever, and left *Damaſus* in the peaceable Poſſeſſion of the See of *Rome*. He govern'd that Church 'till the Month of *December*, 383, when he died. We have ſome Letters of *Damaſus* in antient Authors; but there are ſome ſpurious ones in the Decretals, and the Poetical Works attributed to him are very much ſuſpected.

Siricius ſucceeded him, and govern'd the Church till the Year 398. The Decretal Letters, which bear the Name of that Pope, are the firſt true ones. They contain wiſe Directions about Diſcipline. He made an expreſs Law to oblige the Biſhops, Prieſts, and Deacons, to live in Celibacy. To him ſucceeded *Anaſtaſius*, of whom I ſhall ſpeak in the following Century.

Q. You have very well explain'd the Succeſſion of the Biſhops of *Rome*; pray do the ſame with that of the Biſhops of other great Sees.

A. That of the Biſhops of *Alexandria*, which was the ſecond See, is already related in Hiſtory; but I ſhall give you an Abridgment of it, that ſo you may the better remember it. *Peter*, who was ordain'd Biſhop of *Alexandria* in 300, ſuffer'd Martyrdom in the 9th Year of the Perſecution, the 25th of *November*, in 311. *Achillas* ſucceeded him the ſame Year, according to S. *Jerom* and the Oriental Chronicle, or after a Year and ſome Months Vacancy of the See, in 313. according to the Chronicle of *Euſebius* and *Gelaſius* of *Cizicum*. He was certainly ſucceeded by *Alexander*, before 320, and perhaps in 315. I have told you what this *Alexander* did againſt *Arius*; he died five Months after the Council of *Niece*, in 326. S. *Athanaſius* was his immediate Succeſſor: His Life and Troubles are well known to you from the Hiſtory of *Arianiſm*. He was baniſh'd to *Treves* by *Conſtantine*, in 336, and continued there abſent from his Church two Years and four Months; but there was no Biſhop ordain'd in his Place. He return'd in the Month of *June*, 337. In 340 the *Euſebians* got *Piſtus* ordain'd Biſhop of *Alexandria*, by *Secundus* Biſhop of *Ptolemaïs*.

This *Piſtus* not being acknowledg'd, they ordain'd *Gregory* of *Cappadocia*, Biſhop of *Alexandria*, in a Council which they held at *Antioch* in 341. The ſame Year S. *Athanaſius* retir'd, and came to *Rome*, where he ſtay'd three Years, being own'd as lawful Biſhop by Pope *Julius* and the Biſhops of the *Weſt*. In the Year 344 he was call'd to *Milan*, by the Emperor *Conſtans*; and was abſolv'd, in the Year 347. in the Council of *Sardica*. *Gregorius* dying in 349, S. *Athanaſius* enter'd again into Poſſeſſion of his See; and was remov'd from it the 29th of *February* 356, and *Georgius*, who had been ordain'd Biſhop of *Alexandria*, came to put himſelf in Poſſeſſion of that See by Violence. He enjoy'd it 'till the Death of *Conſtantius*, and was kill'd in a popular Sedition in 362. S. *Athanaſius* return'd preſently to *Alexandria*, but was ſoon remov'd from it by the Emperor *Julian*. After the Death of that Prince he was re-eſtabliſh'd, in 363. He was oblig'd to abſcond

four

four Months in the Reign of *Valens*, and died the 2d of *May*, 373. He had been Biſhop of *Alexandria* above forty ſix Years. After his Death, *Peter* II. was elected by the Catholicks: But *Euzoius* Biſhop of *Antioch* ordain'd *Lucius*, and caus'd the Churches to be deliver'd up to him. *Peter* retir'd to *Rome*, and continu'd there ſix Years, after which he was re-eſtabliſh'd, and *Lucius* remov'd in 378. *Peter* died in 381. *Timotheus*, who ſucceeded him, died in 385. the 20th of *July*. After him *Theophilus* govern'd the Church of *Alexandria* in Peace for the Space of twenty ſeven Years, two Months, and twenty ſeven Days.

Q. Had the Biſhops of *Antioch* as many Traverſes as thoſe of *Alexandria*?

A. They had no fewer; and they were ſo much the more troubleſome, as that Diviſion happen'd amongſt the Orthodox themſelves. *Cyrillus* Biſhop of *Antioch*, dying in 302; *Tyrannius*, who ſucceeded him, govern'd the Church of *Antioch* 'till the Year 313, when Peace was reſtor'd to the Church. *Vitalis*, his Succeſſor, caus'd the Church of the old City to be rebuilt without the Bounds of the new City of *Antioch*. He aſſiſted at the Councils of *Antioch* and *Neocæſarea*; he is thought to have been Biſhop ſix Years. *Philogonus* was rais'd, after the Death of *Vitalis*, to the See of *Antioch*, in 318 or 319, and finiſh'd the Church of *Palla*. *Euſtathius*, formerly Biſhop of *Berea*, was elected in his room in 323; and was depos'd in 330 in a Synod of the *Euſebians*. There were ſome Biſhops there who oppos'd his Condemnation, and the People of *Antioch* rais'd a Tumult upon the depoſing of their Biſhop. *Conſtantine* ſent him into Exile, where he ended his Days. *Euſebius* of *Cæſarea*, having refus'd the See of *Antioch*; *Paulinus*, Biſhop of *Tyre*, was plac'd there by the *Euſebians*, and liv'd but ſix Months after. *Eulalius* ſucceeded him in 331, and was but a ſhort time in that See. *Euphronius* was put into his Place, and continu'd but one Year in the See. He was ſucceeded in 333 by *Flaccillus*. A Body of the Catholicks looking upon thoſe Biſhops who came after *Euſtathius*, as Intruders and Hereticks, would not communicate with them, and held ſeparate Aſſemblies. They were call'd *Euſtathians*, becauſe they own'd *Euſtathius* for their Biſhop as long as he

he liv'd; and after his Death honour'd his Memory, and would not own the Biſhops ordain'd in the See of *Antioch* after his Depoſition. *Flaccillus* being dead, *Stephen*, Prieſt of *Antioch*, who had been formerly depos'd, was elected in 345 to the See of *Antioch*. He preſided in the Council of *Sardica*, which was compos'd of the Oriental Biſhops at *Philippopolis* in 347, and was remov'd from his Church in 348 for intending to diſgrace *Vincent* of *Capua* and *Euphrates* of *Cologne*, Deputies from the Emperor *Conſtans*, and the Biſhops of the Council of *Sardica*, with the Emperor *Conſtantius*, by a notable Impoſture, ordering a Woman of a bad Reputation to be brought into their Chamber. Being convicted of having had a hand in that black Action, the *Euſebians* were oblig'd to remove him, and put *Leontius*, a *Phrygian* Eunuch, in his Place, who was in Poſſeſſion of the See of *Antioch* nine Years. He kept himſelf as it were neuter between the Catholicks and the *Arians*, and allow'd the Prieſts *Flavianus* and *Diodorus*, who were the Heads of the Catholicks who acknowledg'd the Biſhops of *Antioch*, to hold their Aſſemblies in the Churches. After the Death of *Leontius*, *Eudoxus* Biſhop of *Germanicia* poſſeſs'd himſelf of the See of *Antioch*, about the End of 357; he eſpouſing the *Eunomeans*, was condemn'd in the Council of *Ancyra* in 358, and remov'd from *Antioch*. He retir'd into *Armenia*, but was ſoon recall'd to the Court of *Conſtantius*. He was alſo condemn'd in the Council of *Seleucia*, and oblig'd to condemn the *Anomeans*. In fine, he quitted the See of *Antioch* in 360, to take Poſſeſſion of that of *Conſtantinople*. Then the See of *Antioch* was fill'd with *Meletius*, who, altho' elected and ordain'd Biſhop by the *Arians*, declar'd for the *Nicene* Faith. He was ſoon baniſh'd, and *Euzoïus* ordain'd in his Place. *Meletius* return'd after the Death of *Conſtantius*, but *Euzoïus* continu'd in Poſſeſſion of the Churches, 'till the Empire of *Jovian*. *Flaccillus* return'd likewiſe at the ſame time, but was not receiv'd by any Party. The *Euſtathians*, who 'till then had been without a Biſhop, receiv'd one under the Reign of *Jovian*, from the Hand of *Lucifer*, Biſhop of *Cagliari*; and that was *Paulinus*. This Man neither communicated with the *Arians*, nor with the Catholicks of the Party of *Meletius*, who

who was ſeparated from the Communion of the *Egyptian* and *Weſtern* Biſhops. At laſt *Paulinus* and *Meletius* reunited in 379, and agreed that they ſhould both govern the Church of *Antioch*; *i. e.* each of them thoſe that were of their own Communion, and that after the Death of either of 'em, no Body ſhould be ordain'd in his Place, but the Survivor ſhould remain ſole Biſhop. The Churches had been reſtor'd to the Catholicks in the beginning of the Reign of *Theodoſius*, and taken from *Dorotheus* the *Arian* Biſhop, who had ſucceeded to *Euzoïus* in 376. The Agreement which had been made between *Meletius* and *Paulinus* was not obſerv'd; for after the Death of the former in 380, the *Meletians* being ſtrongeſt, they got *Flavianus* ordain'd in his room. This Ordination renewed the Schiſm, which was not well quieted ev'n by the Death of *Paulinus* in 389; for before his Death, he ordain'd *Evagrius* for his Succeſſor. This laſt dy'd in 393, and *Flavianus* prevented another's being put in his Place. Notwithſtanding the Schiſm continu'd till the Year 398, at which time *Flavianus* was admitted to Communion with the *Weſtern* Biſhops. The *Apollinariſts* had likewiſe at that time a Biſhop at *Antioch*, call'd *Vitalis*. *Flavianus* liv'd 'till the end of the Century.

Q. You ſpoke of the Schiſm of *Antioch* before, but it was neceſſary to repeat here part of what you had told me, in order the better to fix the Succeſſion of the Biſhops of *Antioch*; there remains nothing now but the Succeſſion of the Biſhops of *Jeruſalem*.

A. I ſhall likewiſe join to it the Succeſſion of the Biſhops of *Conſtantinople*, the See whereof became conſiderable after that became an Imperial City. The Biſhops of *Jeruſalem*, who had been conſidered till this Century only for the Antiquity and Dignity of their Church, which had been honoured with the Preſence of Jeſus Chriſt, begun at this time to ſhake off the Yoke of the Biſhop of *Cæſarea*, who was their Metropolitan, and to claim the Juriſdiction of the Churches of *Paleſtine*; a Right which was afterwards confirm'd to them by the Emperor, and by the Council of *Chalcedon*. *Hermon* was ordained Biſhop of *Jeruſalem* in 300, and governed that Church ten Years. *Maccarius* ſucceeded him in 313.

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He assisted at the Council of *Niece* in 325, and was charg'd with publishing its Decrees in *Palestine*. He dy'd in 339, and was succeeded by *Maximus*, who had lost his Right Eye, had his Hams burnt, and had been condemn'd to the Mines in the time of *Maximin*'s Persecution. He would not be present at the Council of *Antioch*, that was held against *Athanasius* in 341; he withdrew from that of *Tyre*, where that Bishop was condemn'd; however he did not separate from the Communion of the *Eusebians*, and he was suspected of having signed the Condemnation of S. *Athanasius*, altho' *Rufinus* says that he still continued in Communion with him. 'Tis certain that in 349 he receiv'd him into Communion in a Council of Bishops in *Palestine*. *Socrates* assures us, that the *Eusebians* were so displeas'd at it, that they depos'd him; nevertheless he remain'd in peaceable Possession of his See till 350. S. *Cyril* was ordain'd in his Place, by *Acatius* Bishop of *Cæsarea*. *Cyril* and he fell out very soon about the Rights of the Metropolis of *Palestine*. *Acatius* depos'd him in 357 in a Council, and put *Eutychius* in his Place. S. *Cyril* appeal'd from that Sentence, and retir'd to *Tarsus*; *Eutychius* not accepting the Bishoprick of *Jerusalem*, the *Acatians* ordain'd *Herennius* in his Place: After *Herennius* they elected one *Heraclius*, and to him succeeded *Hilarius*. After the Death of *Constantius*, S. *Cyril* was re-established, and continu'd in Possession of the See of *Jerusalem* till the Reign of *Valens*. He was removed from it a third time under that Emperor. He returned in 379, was confirm'd in his See by the Council of *Constantinople*, and dy'd in 386. He was succeeded by *John*, who govern'd that Church till the End of this Century.

Q. You promis'd me to join to the Succession of the Bishops of *Jerusalem* that of the Bishops of *Constantinople*. I expect you'll be as good as your Word.

A. The Bishops of that City, which was formerly called *Byzantium*, became considerable, because the City was erected into an Imperial Seat, and equal'd in Honour to that of *Rome*. The Council of *Constantinople* gave them the second Rank. They had afterwards the Jurisdiction of *Thrace*, and in the following Century they obtain'd that of *Asia* and *Pontus*. I will give you the Succession of the Bishops

Bishops of that City after it was dignify'd. *Alexander* to whom *Alexander* Bishop of *Alexandria* wrote against the *Arians*, dy'd in 336. *Paul* was elected in his Room by the Catholicks; but the *Arians* would elect *Macedonius*. *Paul* was presently remov'd under the Reign of *Constantine*, and recall'd in 338. The *Eusebians* depos'd him soon after, and *Eusebius* of *Nicomedia* was put in his Place. He dy'd in 341, and *Macedonius* was elected. This Election occasion'd a great Disturbance in *Constantinople*; for *Paul* returning, *Constantius* order'd *Hermogenes*, General of his Cavalry, to chase him away. The People took *Paul*'s Part, set fire to *Hermogenes*'s House, dragg'd him bound through the Streets, and kill'd him. This happen'd in 342. *Constantius* hearing this News, came to *Constantinople*, banish'd *Paul*, and punish'd the Citizens. *Paul* was banish'd to *Cucusa*, where he dy'd the same Year. *Macedonius* continu'd peaceably possess'd of the See of *Constantinople* till he was depos'd in 360. *Eudoxus* took Possession of that See, and held it till 370. To *Eudoxus* succeeded *Demophilus*, Bishop of *Berœa*, an *Arian*. The Catholicks had *Evagrius* ordain'd, but *Demophilus* remain'd in Possession of the Churches. *Evagrius* did not live long; and after his Death the Catholicks of *Constantinople* had no other Bishop but S. *Gregory* of *Nazianzen*, who came to that City in 375. there assembled some Catholicks in the Church of *Anastasius*, and converted several *Arians*. *Theodosius* coming to the Empire, order'd the Churches to be deliver'd to him, in 381; but *Gregory* was not confirm'd in that See by the Council of *Constantinople* even in the Year 382. He departed, and *Nectarius* was elected in his Place. This last dy'd in 397, and S. *Chrysostom* succeeded him. This is the Succession of the Bishops who govern'd the great Sees in the fourth Century, and who had the greatest Share in the Affairs of the Church.

CHAP.

CHAP. VII.

An Abridgement of the Doctrine, Diſcipline and Morality of the fourth Century.

Q. THERE remains no more to be done in the Eccleſiaſtical Hiſtory of the fourth Century, but to trace in a few Words the Doctrine, Diſcipline, and Morality of that Century.

A. I am juſt going to do ſo. The Doctrine of the Church, which is always the ſame in Subſtance, clears up, explains, and diſcovers it ſelf whenever it is attacked. We make no Scruple to make uſe of new Terms for the Defence of the Truth, and clearly to diſtinguiſh it from Error; and we take all Precaution to avoid every Expreſſion, which might be turned to a bad Senſe.

This is what happen'd in the fourth Century, with regard to the Myſteries of the Trinity and Incarnation. The Fathers of the Council of *Niece* eſtabliſh'd no new Doctrine touching the Trinity; but finding that the *Arians* turned to a bad Senſe the Expreſſions which had been in uſe till then to explain the Faith of the Church, they made uſe of a Term, which ſome Authors had already made uſe of, declaring that the Son of God was *Conſubſtantial* with the Father, *i. e.* of the ſame Subſtance. The Neceſſity the Catholick Authors were under to maintain the Doctrine of the Church, and oppoſe the Errors of the *Arians*, oblig'd them to enlarge upon the Explication of that Myſtery, to prove it by the Teſtimonies of the Holy Scripture, and to reſolve the Difficulties which the Hereticks propoſed, ſtill acknowledging however, that that was an Incomprehenſible Myſtery. Thoſe Contentions engag'd them to fix the proper Significations of the Words Subſtance, Nature, Perſon, and *Hypoſtaſis*. If on the one ſide the *Arians* oblig'd them to eſtabliſh the Conſubſtantiality of the Three Divine Perſons, on the other hand, the Error of the *Sabellians* and *Photinians* determin'd

termin'd them to eſtabliſh the Diſtinction of Perſons. The Catholicks themſelves were ſome time before they could agree about the Signification of the Word *Hypoſtaſis*. Some of them maintaining, that we ought not to ſay there is but one *Hypoſtaſis* in God, becauſe by that Word they underſtood Perſon; and others acknowledging but one *Hypoſtaſis* in God, took the Word *Hypoſtaſis* to ſignifie Nature. This Diſpute, which at the bottom was only about Words, was firſt terminated by a mutual Forbearance, and at length by the uſe which was introduc'd of ſaying, that there were in God three *Hypoſtaſes*, by fixing the Senſe of the Word *Hypoſtaſis* to that of Perſon. In the Beginning of this Century there was ſcarce any Diſpute about the Divinity of the Holy Ghoſt, the whole Controverſie turning upon the Divinity of the *Word*. Afterwards the *Demi Arians* flinching upon this Artic'e, the Catholick Authors compos'd Works on purpoſe to prove the Divinity of the Holy Ghoſt, and it was yet more clearly defin'd in the Council of *Conſtantinople* than it had been in that of *Niece*. As to the Myſtery of the Incarnation, the Diſtinction of two entire and perfect Natures in the Perſon of Jeſus Chriſt was eſtabliſh'd in this Century. *Arius* was condemn'd for maintaining that the Divinity ſupply'd the Place of the Soul in Jeſus Chriſt; as alſo *Apollinaris*, who taught that the Soul of Jeſus Chriſt had not its proper Intelligence, and who ſeem'd to confound the two Natures. As to the other Doctrines of the Chriſtian Religion, ſince they were not attack'd, the Eccleſiaſtical Authors have not compos'd any ſpecial Diſcourſes either to explain or defend them. They were contented to teach them in their Catechiſms, Homilies, and other Tracts. They wrote againſt the groſs Errors of the *Manicheans* about the Original of Evil, and maintain'd the Liberty of Man.

Some falſe Opinions were rejected in this Century, which were maintain'd by the Authors of the preceding Ages, ſuch as, the Reign of Jeſus Chriſt for a thouſand Years upon Earth, diverſe Opinions about the Nature of the Soul, and the Fall of Demons for the Love of Women. In this Age they acknowledg'd the Fall of Man by the Sin of *Adam*, the Neceſſity of Baptiſm in order to Salvation, even with Regard to Infants. The Fathers ex-

explain'd themſelves in very formal Terms upon the real Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt; and ſpoke ſtrongly of Penance, and the Power of the Church to forgive Sins. They honour'd the Memory of the Virgin, the Apoſtles and Martyrs. The Queſtions which regard the Church were clear'd up in the Diſpute againſt the *Donatiſts*. The Fathers reſpected the Holy Scripture as divinely inſpir'd, and made uſe of its Authority, and that of Tradition, to defend the Catholick Truths. In fine, it may be ſaid of this Century, That all the Doctrines of the Church were handled at more Length, with more Exactneſs and Precaution than in the preceding.

Diſcipline was brought to great Perfection in this Century, and Ceremonies were carried to the higheſt Point of their Splendour. The Church being deliver'd from the Perſecution of the Heathen Emperors, enjoy'd under the Chriſtian ones all the Advantages it could wiſh, for the Exerciſe of Religion. The Emperors themſelves rais'd magnificent Temples, and celebrated the Dedication of them with all the Pomp and Solemnity imaginable. The Chriſtians built them freely through the whole Empire. They were oblig'd to ſolemnize *Sundays* and Holidays, and to abſtain on thoſe Days from all manner of ſervile Work, not only out of a Principle of Religion, but alſo from the Authority of the Laws. Beſides the Feaſts of *Chriſtmas*, *Eaſter*, and *Whitſuntide*, they likewiſe celebrated the Feaſts of Martyrs, particularly in thoſe Places where they had ſuffer'd Martyrdom, or where they were buried. The Churches were adorn'd, and the ſacred Veſſels were of Gold and Silver. Baptiſm was adminiſtred at *Eaſter* and *Whitſuntide* with abundance of Ceremonies. The Impoſition of Hands for the Sacrament of Confirmation continued in the *Weſt*, and Anointing was practis'd in the *Eaſt*. The Rigour of Penance continued in this Century, but the Clergy did not undergo publick Penance; it was thought ſufficient to depoſe them, and put them in the Rank of Laicks. Publick Penance was not allow'd to be made oftner than once. The Liturgy became more auguſt, and many Prayers were added to it. As yet, the Deacons diſtributed the Euchariſt in both Kinds to the Re-

Receivers. In fine, the Adminiſtration of all the Sacraments was perform'd with Ceremony and Pomp.

Then the Dignity of Biſhops receiv'd a new Luſtre; the Churches were diſtributed according to the Diſpoſition of the Empire. The Churches of *Rome*, *Alexandria*, and *Antioch*, were the three moſt eminent: That of *Conſtantinople* contended to have the ſecond Rank. There were likewiſe other Churches that had their Privileges and Prerogatives. The Eccleſiaſtical Provinces were regulated according to the Civil Provinces; and the Eccleſiaſtical Metropolies eſtabliſh'd in the Civil Metropolies, excepting *Africk*, in which the oldeſt Biſhop was the Metropolitan. The Biſhops had the Liberty of aſſembling in Councils; they held them every Year in each Province; and in caſe of Neceſſity, they aſſembled from ſeveral Provinces, and even from both *Eaſt* and *Weſt*. There was a great Number of Miniſters in the Church, ſeveral Prieſts in the principal Church, Deacons, Sub-deacons, Acolyts, Readers, Porters, and other Officers. There were ſeveral Churches in the Cities and Countries that were govern'd by Prieſts depending upon the Biſhop. Among the Rural Prieſts, there were in the *Eaſt*, in ſome Places *Chorepiſcopi*, who were above Prieſts, tho' dependant upon the Biſhop.

The Poſſeſſions of the Church were much encreas'd by the Liberality of the Emperors, and the Charity of private Perſons. It had Liberty to acquire immoveable Poſſeſſions, the Revenues of which were employ'd for the Maintenance of the Miniſters, and the Relief of the Poor. The Management of them was committed to the Biſhops, and no Clergyman had yet in Property any particular Revenues by the Title of Benefice. No Prieſt or Clerk was ordain'd without having a Church aſſign'd him, in which he was oblig'd to perform the Functions of his Miniſtry. The Tranſlations of Biſhops were ſet up in the *Eaſt* rather through Ambition of particular Men, than any Neceſſity. The *Weſtern* Church religiouſly obſerv'd the Cuſtom of ſuffering none. Although there was no expreſs Law in the *Eaſt* about the Celibacy of Biſhops and Prieſts, yet hardly any was rais'd to the Dignity of a Biſhop who was engag'd in Marriage. Moſt

of

of the Prieſts there liv'd in Celibacy, nor was it allow'd for thoſe in Sacred Orders to marry. The Law of Celibacy for Biſhops, Prieſts, and Deacons was eſtabliſh'd in the *Weſt*.

'Tis in this Age that we muſt date the Inſtitution of a Monaſtick State. In the preceding Ages there were Chriſtians who diſtinguiſh'd themſelves from others by their Abſtinences and Auſterities, who were call'd *Aſceticks*. There were Men and Women who embrac'd Celibacy. There were Perſons whom the Fear of Perſecution, or the Love of Retirement, induc'd to retire into Solitudes; but we don't find there were Troops of People ſhut up in Monaſtries, leading a common Life under the Direction of an Abbot. S. *Anthony* paſſes with reaſon for the firſt Inſtitutor of the Monaſtick Life; for tho' he was not the firſt who retir'd to Solitude, there to live ſeparated from the Society of Men, yet he was the firſt who drew ſeveral Perſons together to unite in that kind of Life. Thoſe who came to ſee him in his Solitude, to imitate him, built Hutts in the Place where he was, as well as in the Neighbourhood; and thus were the firſt Monaſtries form'd in *Egypt*, very ſoon after 300, in the time of the Perſecution. But the number of thoſe Solitaries encreaſed much when Peace was reſtor'd to the Church; and in a ſhort time the Deſarts of *Egypt* were peopled with an infinite number of Solitary Perſons, and fill'd with a great number of Monaſtries. S. *Hilarion*, who came from *Paleſtine* to ſee him, returning to his own Country with ſome of thoſe Solitaries, did ſet up Monaſtries there in 328. S. *Pacomus* perfected the Monaſtick Order, and united ſeveral Monaſtries into a Congregation. He gave them a Rule, and ſet up Nunneries. In fine, the Monaſtick Life becoming more common, Monaſtries were ſet up, not only near great Cities, but even in them, where the Monks liv'd in Solitude in the midſt of the World, practiſing their Rule under an Abbot or Archimandrite. Monachiſm paſs'd from the *Eaſt* into the *Weſt* about the end of the fourth Century. There, from the Beginning, were Communities of Girls who took on a Vow of Virginity, and who after ſome time receiv'd the Veil with Solemnity.

Q. You have ſaid enough of the Eſtabliſhment of Monachiſm. I have heard ſay it was more ancient.

A. 'Tis true ſome have trac'd it farther back; but the Silence of the Authors of the three firſt Centuries about Monks is a very ſtrong, tho' only a negative Proof, that there were none then. And the poſitive Teſtimonies of S. *Jerom*, and other Ancients, who attribute the ſettling of the Monaſtick Life to S. *Anthony*, leaves us no room to doubt of it.

Q. Pray finiſh what you have to ſay of the Diſcipline of the fourth Century.

A. I have but a few Remarks more to make on this Head. In the *Eaſt* they always faſted on *Wedneſdays* and *Fridays*, as well as in many Churches in the *Weſt*, excepting that of *Rome*, and ſeveral Churches in *Italy*, who us'd to faſt on *Saturdays* inſtead of *Wedneſdays*. Abſtinence from Fleſh and Wine was join'd to Faſting, which was continu'd the whole Day. The Pilgrimages to the Tombs of Martyrs, and holy Places, began to be in uſe, but they took Care to prevent the Superſtitions and Abuſes that might flow from it. There were alſo many important Points of Policy and Diſcipline obſerved in this Century, which may be ſeen in the Canons of the Councils: But it is impoſſible for me to enter into this Detail; and what I have already ſaid of this is enough to give you an Idea of it.

Q. I am very well ſatisfy'd with your Account. There remains nothing more but the Article of Morals.

A It is not neceſſary to enlarge upon that point: I ſhall touch upon nothing but what has ſome Relation to Hiſtory. Morality was not attack'd in this Century by any Error which tended to Looſeneſs: But becauſe of the too great Severity of the *Novatians*, *Encratites*, *Euſtathians*, and *Luciferians*, the Church oppos'd that Exceſs, in maintaining the Evangelical Liberty, and opening a way to Sinners to be reconcil'd to the Church by Penance. The Biſhops made frequent Exhortations and Sermons to their People, in which they explain'd to them the Chriſtian Morality, and exhorted them to Virtue, and the Practice of pious Works. They inſtructed Believers privately in their Duty, and rebuk'd them for their Faults. They ſpoke freely againſt publick

publick Diſorders, without conſidering the Quality of Perſons. They began in this Age to preſcribe Maxims and particular Rules for a more perfect Life than that of common Believers; and then were ſeen ſeveral Books concerning an Aſcetick and Spiritual Life. As to the Manners of Believers, Chriſtianity becoming the common and almoſt general Religion in the *Roman* Empire, we muſt not be ſurpriz'd if there were abundance of Perſons who were only Chriſtians in Name, and who led a Life almoſt heatheniſh; but there was likewiſe a very great number, who had a true Zeal for Religion, and a Piety truly Chriſtian, and were Patterns of Virtue and Holineſs. The Clergy eſpecially was very ſtrict; and altho' there were ſome Prelates who made uſe of the Pretext of Religion to ſatisfie their Ambition, and ſome diſorderly Clergy among the *Arians*; yet we find almoſt all the Biſhops in the Catholick Church to have been eminent for Virtue, admirable for Wiſdom, and animated with a moſt ardent Zeal for the Truth. Here we ſhall end the Hiſtory of the fourth Century, and this Conference.

THE HISTORY OF THE Fifth CENTURY.

CHAP. I.

The State of the Church under the Emperors in the Fifth Century.

Q. I Expect of you the Continuation of the Hiſtory of the Church; you have finiſh'd that of the fourth Century; pray begin that of the fifth.

A. After the Death of *Theodoſius*, his two Sons *Arcadius* and *Honorius* ſhared the Empire in 395. *Arcadius* at twenty Years of Age reign'd in the *Eaſt*, and *Honorius* at the Age of ten Years only, in the *Weſt*. Thoſe two religious Princes perfected the deſtruction of Idolatry in the *Roman* Empire, by cauſing the Temples and Idols every where to be thrown down. Thoſe ſame Emperors publiſh'd ſeveral Laws againſt Hereticks, ſo that the Catholick Church was in a flouriſhing and peaceable State in the beginning of this Century; but the Incurſions of the *Barbarians* into the Empire ſoon troubled its Repoſe in the

the *Weſt*. *Arcadius* died in 408, leaving his Son *Theodoſius*, eight Years of Age, to be his Succeſſor.

Alarick King of the *Goths*, beſieg'd *Rome* in 410, took it, pillag'd it, and ravag'd all *Italy*. The greateſt part of the publick Edifices were deſtroy'd, but the Churches were ſpar'd. *Spain* was at the ſame time divided among the *Vandals*, *Swevians*, and *Alans*, who had poſſeſs'd themſelves of it. *Heraclian* II, Count of *Africk*, rebell'd againſt *Honorius* in 413, and came into *Italy* with 300 Ships; but he was driven out of it, taken, and beheaded at *Carthage*. *Ataulph*, King of the *Goths*, ravag'd *Gaul*, and going into *Spain*, was kill'd there in 415. *Vallias*, who was Chief of the *Goths* next to him, paſs'd into *Africa*, and made Peace with the *Romans*. *Attalus* and *Jovinus*, who took the Title of Emperor, periſh'd in a ſhort time, and at length *Honorius* having the happineſs of defeating his Enemies, enter'd *Rome* in Triumph, and eſtabliſh'd the Tranquility of *Italy*. A little while after, the *Goths* returning into *Gaul*, obliged the *Romans* to yield them the whole Country from *Toulouſe* to the Ocean.

Honorius died in 423, leaving for his Succeſſor, *Valentinian* III, the Son of *Placidia*, Siſter to *Honorius* and *Conſtantius*. *John* declar'd himſelf Emperor, and defeated the General *Artaban*, whom *Theodoſius* ſent into the *Weſt* againſt him. The *Vandals* made themſelves Maſters of *Africa*, there eſtabliſh'd *Arianiſm*, and cruelly perſecuted the Catholicks. *Valentinian* eſpous'd *Eudotia*, a pious Princeſs, the Daughter of *Theodoſius*. The *Eaſt*, tho' later, felt likewiſe the Irruptions of the *Barbarians*. *Attila*, King of the *Hunns*, ravag'd *Illyria* and *Thrace*, in the Year 442, and ſubdu'd all the Cities, except *Adrianople* and *Heraclea*. After having a long time deſolated the Provinces of the *Eaſt*, he came into the *Weſt* in 450, and ravag'd *Gaul*; and tho' he was vanquiſh'd by *Ætius* yet he enter'd *Italy* in 452, and ruin'd the Cities of *Aquileia*, *Parma*, and *Milan*. He even threaten'd the City of *Rome*; but being appeas'd by S. *Leo*, he departed out of *Italy* to march towards the *Danube*. In the mean while *Theodoſius* died in 450, and *Pulcheria*, Siſter to *Arcadius*, having eſpous'd *Martianus*, put him in poſſeſſion of the *Eaſtern* Empire. That Prince and Princeſs granted their Protection to the

Catholicks, and made Religion flouriſh in the *Eaſt*. In the *Weſt*, the Emperor *Valentinian* the Third a brutal Man having abus'd the Wife of *Maximus*, a Man of Conſular Dignity, this laſt reſolv'd to be revenged of him; however fearing *Ætius*, he perſuaded *Valentinian* that *Ætius* was conſpiring againſt him. *Valentinian* being in a Fury, ſent for *Ætius*, and kill'd him with his own Hand. *Maximus*, who was the Cauſe of that General's Death, afterwards made uſe of his Friends to kill *Valentinian*. This happen'd in 455. *Maximus* declar'd himſelf Emperor, and married *Eudotia*; but diſcovering to her, that it was he who had been Author of the Death of her former Husband, ſhe call'd *Genſerick*, King of the *Vandals* out of *Africa*, who came with a Fleet into *Italy*, enter'd *Rome*, and pillag'd it wholly, except only three Churches. *Maximus* was ſton'd and torn to pieces by the People of *Rome*. *Avitus* being ſupported by *Theodorick* King of the *Goths* declar'd himſelf Emperor; but he ſoon quitted the Purple. *Majoranus* was created Emperor after him, with the Conſent of the Senate and Soldiers in 457. He nam'd *Ricomer* General of the Militia; but he employ'd *Severus* to kill *Majoranus* in *Spain*. He afterwards made away with *Severus*, and put *Anthemius* in his Place; but he being wont to make the Emperors of the *Weſt* he ſoon declar'd againſt *Anthemius*; he put him to Death in 472. *Olybius*, whom he put in his Place ſurviv'd *Ricomer*, but did not reign above ſeven Months. *Glycerius*, being ſupported by the *Goths*, was declar'd Emperor at *Ravenna*. *Julius Nepos* got him depos'd in 474, and took the Title of Emperor. *Oreſtes*, whom he had made General of his Armies, revolted againſt him, and declar'd his Son *Auguſtus* Emperor; his true Name was *Auguſtulus*: But *Odoacer* King of *Italy*, being call'd by the Friends of *Nepos*, put *Oreſtes* to Death, and oblig'd *Auguſtulus* to abdicate the Empire, the Name whereof ended in his Perſon in 476; for *Odoacer*, Maſter of *Italy*, only took the Title of King. In the *Eaſt*, *Martianus* died the 26th of *January* 457, after having reign'd ſix Years. *Leo* the *Thracian* was elected Emperor after him by the Senate of *Conſtantinople*, and crown'd by *Anatolius* Patriarch of *Conſtantinople*; he reign'd ſeventeen Years and ſix Months. He left for Heir a Son of his Daughter *Arcadia*, and *Zeno*, who

who was yet an Infant, and had the Title of Emperor only ſeven Months. Then his Father *Zeno* took the Title of Emperor in 476. His Brother *Baſiliſcus* drove him from *Conſtantinople*; but the Army which he ſent againſt *Zeno* having deſerted him, *Baſiliſcus* was forc'd to ſave himſelf in a Church. He was taken out of it, and ſent into Exile, where he periſh'd miſerably. *Zeno* perſecuted the Defenders of the Orthodox Faith, and eſpous'd the Cauſe of the *Eutychians*. *Anaſtaſius*, who ſucceeded him in 491, gave Peace to the Church. In the *Weſt*, *Theodorick* King of the *Goths* took *Ravenna* in 498, reign'd ſome Months with *Odoacer*, and having got rid of him, he became ſole King of *Italy*. He came to *Rome*, rebuilt the Walls of it, and took pains to appeaſe the Conteſts of the Clergy of that City, about the Election of *Symmachus*. Altho' that Prince was an *Arian*, yet he left the Church in Peace. In the Year 496, the Chriſtian Religion receiv'd a great Increaſe by the Converſion of *Clovis* King of the *Franks*, who had extended their Conqueſts into *Gaul*. A great number of his Subjects follow'd his Example.

Q. All that you have been telling me hitherto is rather a Hiſtory of the State of the Empire, than that of the Church.

A. 'Tis true; but ſince the State of the Church has a great deal of Relation to that of the Empire, and ſince the external Tranquility thereof depends upon that of the State, and upon the Princes who govern it; it was neceſſary to relate to you in few words the principal Revolutions that happen'd in the Empire, to make you conceive what might have been the State of the Church in the different Parts of the World, by obſerving to you at the ſame time the Religion and Diſpoſition of Princes. From the external Wars which troubled the Church from without, I proceed to the Conteſts which affected its inward State by the Hereſies which aroſe, and which make the principal Part of the Eccleſiaſtical Hiſtory of the Fifth Century.

CHAP. II.

The Hiſtory of the Hereſies of the Fifth Century.

Of the Pelagians.

Q. WHAT Hereſies troubled the Church in the fifth Century?

A. Three eſpecially; *Pelagianiſm*, *Neſtorianiſm*, and *Eutychianiſm*. That of the *Pelagians* appear'd firſt: *Pelagius*, Author of that Hereſie, was an *Engliſh* Man: He was only a ſimple Monk, and not in Orders: He came to *Rome* in the end of the fourth Century, and liv'd there ſome Years with Reputation, being eſteem'd a Man of Virtue and Piety. When *Rufinus* came there in 397, ſome pretend that it was this Prieſt of *Aquileia* who inſpir'd him with that Hereſie. However it be, *Pelagius* began in the Year 400 to teach his Errors at *Rome*, both by word of Mouth and Writing.

Q. Wherein conſiſted his Hereſie?

A. We may reduce it to three principal Heads: The firſt, That Man may be well inclin'd without the Aſſiſtance of the Grace of God; and that Grace is given in proportion to ones Merit. The ſecond, That Man may arrive at ſuch a State of Perfection, as to be no longer ſubject to Paſſions, or Sin: The third, That there is no Original Sin, and that Children that die without Baptiſm are not damn'd.

Q. Was *Pelagius* the only Perſon that taught thoſe Errors?

A. He had a Companion yet more dangerous, and abler than he, call'd *Celeſtius*, who likewiſe gave the Name of *Celeſtians* to that Sect. He met with *Pelagius* at *Rome*, enter'd into his Sentiments, and maintain'd them with much more Subtilty. After having publiſh'd their Errors at *Rome*, they went into *Sicily*, where they liv'd ſome time, and from thence went over into *Africa* in 411.

But

But *Pelagius* did not ſtay long there, but came to *Paleſtine*. *Celeſtius* remain'd at *Carthage*, where he prepar'd himſelf to take the Order of Prieſthood; but ſeeing he taught his new Doctrine, the Deacon *Paulinus* accus'd him in the Synod which was held at *Carthage* in 412, in which *Aurelius* Biſhop of *Carthage* preſided. *Celeſtius* made his Appearance. *Paulinus* accus'd him of having denied Original Sin: He anſwer'd, That in truth he doubted whether the Sin of the firſt Man was tranſmitted to his Poſterity. *Paulinus* reduc'd the Errors of which he had accus'd him to ſeven Articles: I. That *Adam* was created Mortal. II. That the Sin of *Adam* did hurt none but himſelf. III. That the Law leads to the Kingdom of Heaven as well as the Goſpel. IV. That new born Children were in the ſame State *Adam* was in before the Fall. V. That there were Men without Sin before the coming of Jeſus Chriſt; and that Man might live without Sin. VI. That all Mankind does not incur Death becauſe of the Sin of *Adam*. VII. That Children enjoy eternal Life, altho' they die without Baptiſm. *Celeſtius* durſt not own that Children had no need of Baptiſm; on the contrary he wrote a little Diſcourſe, wherein he acknowleg'd that Children had need of Redemption, and that they could not obtain it without Baptiſm. The Biſhops of the Council of *Carthage* condemned the Errors and Perſon of *Celeſtius*, and excommunicated him. *Celeſtius* appeal'd from their Judgment to the Biſhop of *Rome*, but neglecting to purſue that Appeal, he went to *Epheſus*, where he thought to have got himſelf ordain'd Prieſt. While thoſe Things paſs'd in *Africa*, *Pelagius* who had retir'd into *Paleſtine*, who kindly receiv'd by *John* of *Jeruſalem*, who was S. *Jerom*'s Enemy. They join'd themſelves together to attack the Reputation of that Author. S. *Jerom* defended himſelf, and attack'd the Errors of *Pelagius*. S. *Auguſtin* likewiſe undertook to oppoſe him. *Oroſius* coming from *Spain* to *Africa*, and from thence into *Paleſtine*, there publiſh'd what had been done againſt *Celeſtius* at *Carthage*. *John* Biſhop of *Jeruſalem* engag'd him to enter into Conference with *Pelagius* before him: That Biſhop ſhow'd ſo much Partiality for *Pelagius*, that *Oroſius* would not own him for

Judge, and demanded the Deciſion of that Affair, which was among the *Latins*, might be refer'd to Judges who underſtood the Language. Upon this Remonſtrance *John* Biſhop of *Jeruſalem* did himſelf purpoſe to ſend Deputies to Pope *Innocent*, with Letters to refer the Matter to his Judgment: That in the mean while *Pelagius* ſhould keep Silence, and his Adverſaries ceaſe to revile him. The Conference was held the laſt Day of *June* in the Year 415. Some Days after *John* refus'd Communion to *Oroſius*.

There were at that time in *Paleſtine* two Biſhops of *Provence*, *Hero* Archbiſhop of *Arles*, and *Lazarus* of *Aix*, who being driven from their Dioceſes, fled into that Country. Thoſe two Biſhops being appriz'd of the Opinions of *Pelagius* and *Celeſtius* by reading of their Works, drew up an Abridgement of their Errors out of their own Books. They join'd thereto the Articles condemn'd in the Council of *Carthage*, and thoſe which *Hilarius* had ſent from *Sicily* to S. *Auguſtin*, and preſented that Abridgement to *Eulogius* Biſhop of *Cæſarea*, the Metropolis of all *Paleſtine*. The Affair was carried to a Council of fourteen Biſhops held at *Dioſpolis* a City of *Paleſtine*. *Eulogius* preſided in it, and *John* of *Jeruſalem* had the firſt Rank. *Pelagius* came there; but *Hero* and *Lazarus* did not. The Articles of their Memoir were read. *Pelagius* explain'd himſelf upon ſome Propoſitions, and denied he was the Author of others. He likewiſe diſown'd the Articles condemned at *Carthage* and ſome Propoſitions of *Celeſtius*. He did not ſcruple even to condemn them. Whereupon the Council decided, that ſince *Pelagius* approv'd the Doctrine of the Church, rejected and anathematized what was contrary to its Belief, they acknowledged him to be of the Eccleſiaſtical and Catholick Communion.

Oroſius returning to *Africa*, brought the Letters of *Hero* and *Lazarus* againſt *Pelagius* along with him. They were deliver'd to the Biſhops of the Proconſular Province aſſembled at *Carthage* about the Month of *June* 416. That Council read over what had been done in the Preceding one againſt *Celeſtius*, and declar'd that *Pelagius* and *Celeſtius* ought to be anathematized, if they did not openly renounce and condemn their Errors. The Biſhops of that

that Council, and thoſe of *Numidia* aſſembled that ſame Year at *Milivetum*, wrote upon that Subject to Pope *Innocent*, who approv'd the Judgment of the *African* Biſhops, and declar'd *Pelagius Celeſtius*, and their Followers, excommunicated. *Innocent* gave an Account of that Judgment to the Biſhops of the *Eaſt*, and the Cauſe ſeem'd entirely terminated, when he died. However it was renew'd under Pope *Zozimus*. *Celeſtius*, who had been ordain'd Prieſt at *Epheſus*, and went from thence to *Conſtantinople*, from whence he was driven by *Atticus* Biſhop of that City, who wrote againſt him to *Aſia* and *Africa*, came to *Rome* in the Beginning of the Pontificate of *Zozimus*, and there undertook to purſue the Appeal which he had made to the Holy See from the Judgment given againſt him by the Council of *Carthage*, offer'd to juſtifie himſelf, and cited *Paulinus* his Accuſer. He preſented a Confeſſion of Faith, in which he own'd that Children ought to be baptized in order to inherit the Kingdom of Heaven; but he denied that the Sin of *Adam* was tranſmitted to Children. He appear'd before the Biſhops and Clergy whom Pope *Zozimus* aſſembled; and declared that he condemned all the Errors he had been charged with. *Zozimus* would not judge that Affair off hand, but delay'd it for two Months; and in the mean while condemned *Hero* and *Lazarus* as Biſhops depos'd, and driven from their Dioceſes, which they attempted to retake Poſſeſſion of by ill Means.

In the mean while *Zozimus* receiv'd a Letter, and Confeſſion of Faith from *Pelagius*, compos'd with abundance of Art. *Zozimus* held the Synod at the Time he had appointed, and thought the Declarations of *Pelagius* and *Celeſtius* ſufficient for their Juſtification; he took it very ill that neither *Hero* nor *Lazarus* had appear'd, and wrote two Letters to that purpoſe, one to the Biſhops of *Africa*, and another in particular to *Aurelius* Biſhop of *Carthage*. The Biſhops of *Africa*, without regarding the Judgment of *Zozimus*, aſſembled to the Number of 214 at *Carthage*, confirmed what they had done againſt *Celeſtius*, and rejected the Errors of the *Pelagians*. They wrote to *Zozimus* to acquaint him that he had been deceiv'd by *Celeſtius*, and diſcover'd to him the Equivocations of his Letter, and

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of *Pelagius*'s Confeſſion of Faith, ſending him a Memoir of the Errors whereof he ſhould require a diſtinct and preciſe Revocation of that Heretick. *Zozimus* made anſwer, That his Authority was ſo great, that none durſt quarrel at his Judgment; that yet he was willing to communicate the ſame to them, and that he would leave Matters in the ſame State they were in till a new Deliberation. This Letter was deliver'd to a Council held at *Carthage* in *May* 418, who drew up eight Canons againſt the Errors of the *Pelagians*. In the mean while *Zozimus* had a mind to examine a ſecond time the Affair of *Celeſtius*, and draw from him diſtinct and preciſe Anſwers upon the Plan of the Memoir that had been ſent him; but *Celeſtius* durſt not preſent himſelf, and ſo withdrew from *Rome*. His flight gave *Zozimus* to underſtand that his Faith was not ſound; and ſo this Pope changing his Opinion with regard to him, approv'd of the Decrees of the Council of *Africk*, and renew'd the Condemnations of his Predeceſſor againſt *Pelagius* and *Celeſtius*. He publiſh'd that Judgment by a circular Letter to all the Biſhops. About the ſame time the Emperor *Honorius* publiſh'd an Edict againſt *Pelagius* and *Celeſtius*, bearing that they ſhould be driven out of *Rome*, and that all their Followers ſhould be ſent into Exile. This Order was given in the Year 418. The Year following he publiſh'd another, by which it was order'd that the Biſhops who would not ſign the Letter of *Zozimus* ſhould be remov'd from their Churches. *Julian* Biſhop of *Eclana*, who was afterwards Head of that Party, and ſeventeen other Biſhops, were of that Number. They wrote a Letter to *Rufus* Biſhop of *Theſſalonica*, and demanded of the Emperor an univerſal Council, but he refus'd it them, and their Hereſie remain'd condemn'd. *Celeſtius* return'd to *Rome*, but was driven out of it again. His Followers that were expell'd *Italy*, retir'd to ſeveral Parts; ſome of them went over into *Great Britain*, and others went into the *Eaſt*. They were baniſh'd from *Conſtantinople* by *Atticus*; and they were likewiſe baniſh'd from *Epheſus*. *Theodotus* Biſhop of *Antioch* condemn'd them in a Synod held at *Dioſpolis*, and baniſh'd *Pelagius* and his Followers out of *Paleſtine*, whither they had return'd.

Julian

Julian was condemn'd in a Provincial Council of *Cilicia*, where he had retir'd to *Theodorus* Biſhop of *Mopſueſta*, who was oblig'd to Anathematize him. We know not what became of *Pelagius*, for Hiſtory gives no further Account of him. *Celeſtius* having return'd to *Rome*, and having been driven from thence by Pope *Celeſtin*, went with *Julian* and ſome other Biſhops of his Party to *Conſtantinople*, where he demanded the Emperor *Theodoſius* to grant them a Council. That Prince order'd them to depart from *Conſtantinople*. They afterwards join'd with the *Neſtorians*, but were condemned with them in the general Council held at *Epheſus* in the Year 431. After this there remain'd only a ſmall Number of *Pelagians* diſpers'd in the *Weſt*. *Julian*, after having eſſay'd ſeveral times to ſettle himſelf in his Biſhoprick again, was at laſt obliged to retire into *Sicily*, where he died.

Of the Semipelagians.

Q. I think I have heard of Hereticks call'd *Semipelagians*; are they different from the *Pelagians*?

A. The very Name ſhould teach you that they are only half *Pelagians*. They rejected the Errors of the *Pelagians* about Original Sin, and the Power of the Free-will to do Good. They own'd that Man had need of the Grace of God, to perſevere in well doing; but they believed that the Beginning of Good-Will and Faith did not Neceſſarily depend upon Grace. That Man by the mere force of Nature might deſire to do Good, and that God ſeconded that Good-Will by his Aſſiſtance, which depended upon Liberty, and was given to all Men.

Q. Whence did this Opinion take its Riſe; and who was it that gave Occaſion to it?

A. The Books which S. *Auguſtin* wrote towards the End of his Days, with Relation to the Controverſies which aroſe in the Monaſtery of *Adrumetum*, touching Correction, Grace and Predeſtination, gave occaſion to that Diſpute; for his Books having been carried into *Gaul*, ſeveral Perſons, and particularly the Monks of *Lerins*, were ſcandaliz'd at the Doctrine of S. *Auguſtin*, which they thought was contrary to Free-Will. They thought that

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in order to be ſav'd it was neceſſary to leave Man the Power of knowing and deſiring Good by the Force of Nature: So that the Beginning might come from Man. Several conſiderable Perſons in *Gaul*, and even ſome Biſhops, but particularly the Prieſts, were of the ſame Sentiment. *Caſſianus* authoriz'd it in his Conferences, and *Fauſtus* Biſhop of *Riez* vigorouſly ſupported it. S. *Auguſtin* ſtood up againſt it, from its very Appearance in the World. *Proſper* and *Hilarius* defended S. *Auguſtin*. Pope *Celeſtin* complained to the Biſhop of *Gaul*, that they ſuffer'd their Prieſts to ſpeak evil of the Doctrine of S. *Auguſtin*. Pope *Gelaſius* and *Hormiſdas* condemn'd the Books of *Fauſtus*. And at laſt the Council of *Orange*, held in 529, condemned particularly the Principal Errors of the *Semi-Pelagians*, and put an End to that Controverſie 100 Years after S. *Auguſtin*'s Death.

Of the Neſtorians.

Q. Did *Neſtorianiſm* ariſe long after *Pelagianiſm*?

A. It ſucceeded immediately. *Neſtorius* being raiſed to the See of *Conſtantinople* in 328, was the Perſon who gave Riſe to this Hereſie which bears his Name, by ſuffering the Prieſt *Anaſtaſius* and the Biſhop *Dorotheus* to preach expreſly, that the Virgin *Mary* ought not to be called the Mother of God. He maintain'd this Opinion himſelf in ſeveral of his Sermons. The People being ſcandaliz'd at this Doctrine, roſe up againſt their Biſhop. *Euſebius*, afterwards Biſhop of *Doryleum*, and ſome others of the Clergy, publiſh'd a Proteſtation againſt him, in which they declar'd him an Heretick, and accus'd him of renewing the Error of *Paulus Samoſatenus*. This Controverſie ſoon reach'd *Egypt*, whither the Partizans of *Neſtorius* had ſent his Sermons. There were many Monks who maintain'd his Doctrine. S. *Cyril* of *Alexandria* endeavour'd to undeceive them by a Letter, which he wrote them. *Neſtorius* was offended that S. *Cyril* declar'd againſt him. The Sermons of *Neſtorius* were carry'd to *Rome* to Pope *Celeſtin*. *Neſtorius* wrote to him: S. *Cyril* alſo wrote to him on his Part, and ſent his Deacon *Poſſidonius* with Inſtructions to *Rome*. Pope *Celeſtine* aſſembled a Council in 430 in the Month of *Auguſt*, in which, after

after reading and examining the Writings of *Neſtorius*, as alſo his Letters, and thoſe of S. *Cyril*, the Doctrine of *Neſtorius* was diſapproved, and that of S. *Cyril* approved. It was not thought convenient to condemn *Neſtorius* in that Council without any more ado. They order'd that it ſhould be declar'd to him, That if he did not condemn the Doctrine he had introduc'd, within ten Days after Notice given him of that Sentence, and approve the Doctrine of the Catholick Church, he ſhould be depos'd and excommunicated. They likewiſe declar'd, That all the Clergy and Laity that had ſeparated from *Neſtorius*, after his teaching of that Doctrine, were not excommunicated. For the Execution of what was decreed in that Council, Pope *Celeſtin* wrote to S. *Cyril*, and by his Letters gave him Commiſſion to execute for him, as having his Authority, the Sentence paſs'd againſt *Neſtorius*. He acquainted *John* of *Antioch*, *Juvenal* of *Jeruſalem*, and other Biſhops with this Judgment.

John of *Antioch* exhorted *Neſtorius* to acknowledge that the Virgin might be call'd *the Mother of God*; but to no Purpoſe; *Neſtorius* perſiſted in denying of it. In the mean while S. *Cyril* aſſembled a Council in *Egypt* in the Month of *September* 430, in which they reſolv'd upon the Execution of the Judgment pronounced againſt him by the *Weſtern* Biſhops. Four Biſhops were deputed to ſignify ſo much to him, with a Synodical Letter, that in caſe he did not revoke his Error, and make Profeſſion of the Doctrine of the Church, within the time preſcrib'd by the Letter of S *Celeſtin*, he ſhould be depos'd from the Prieſthood. S. *Cyril* joyn'd to that Letter a Confeſſion of Faith, and the twelve famous Anathema's. Before this Sentence was ſignified to *Neſtorius* he deſired *Theodoſius* to aſſemble a Council. The Monks of *Conſtantinople*, his Adverſaries, deſired the ſame. This Emperor ſummoned one at *Epheſus* on *Whitſuntide* of the following Year. The time appointed for the meeting of the Council drawing near, S. *Cyril* arriv'd at *Epheſus* with fifty Biſhops from *Egypt*, and *Juvenal* alſo came with the Biſhops of *Paleſtine*. But *John* of *Antioch* excus'd himſelf upon account of his Diſtance, and wrote to S. *Cyril* he would come in five or ſix Days after. The Emperor ſent the Count *Candidianus* there to main-

maintain the Safety and Tranquility of the Council. Fifteen Days after the calling of the Council, S. *Cyril*, *Juvenal*, and the Biſhops of *Egypt* and *Aſia*, aſſembled in the great Church of S. *Mary* the 22d of *June*, altho' the Legates of the Holy See were not arriv'd.

Q. Who was the Preſident of that Council?

A. 'Twas certainly S. *Cyril*; but ſome pretend it was in the Name of the Pope. 'Tis certain *Celeſtin* commiſſion'd him to execute the Judgment paſs'd againſt *Neſtorius*, but we have no Ground to ſuppoſe, that he gave him Charge to preſide in his Name at the Council of *Epheſus*; on the contrary he ſent Legates thither to repreſent him: S. *Cyril* however takes the Title of *Celeſtine's* Repreſentative in the Subſcriptions. But ſome pretend, that is foiſted in; but it is more probable that S. *Cyril* having had it at the beginning, kept it to the end of the Council. It is to be obſerv'd, that in the fourth and fifth Action of the Council, where S. *Cyril* appears as a Supplicant, the Pope's Legates did not preſide, but *Juvenal* of *Jeruſalem*.

Q. How many Biſhops were at that Council?

A. Almoſt 200, according to the Teſtimony of the Council it ſelf; the Subſcriptions give us a Liſt of 160, altho' the *Eaſtern* Biſhops don't reckon above fifty from *Egypt*, thirty from *Aſia*, and ſome others.

Q. Did the Council come to any Reſolution before the Arrival of the *Eaſtern* Biſhops?

A. Candidianus propos'd to wait for them, but *Memnon* Biſhop of *Epheſus* remonſtrating that they had waited for them ſixteen Days, S. *Cyril*, and the other Biſhops, proceeded in the Abſence of *Candidianus*, who withdrew. *Neſtorius* was cited thrice; but he anſwer'd he would not appear 'till the *Eaſtern* Biſhops were come. After having recited the *Nicene* Creed, the Biſhops heard the Extracts of his Writings, and the Teſtimonies by which he was convicted of having taught that *Mary* was not the Mother of God; and that he who was Man, and had ſuffer'd in the Perſon of Jeſus Chriſt, was a different Perſon from God, declar'd him faln from the Epiſcopal Dignity, and ſeparated from the Sacerdotal Communion. Next Day that

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Sentence was ſignified to *Neſtorius*, and the Council wrote to the Emperor and the Clergy of *Conſtantinople*, what had paſs'd.

Q. This Affair then was terminated at one Sitting?

A. Very far from it; it had other Conſequences. *Neſtorius* and *Candidianus* wrote on their part to the Emperor againſt the Procedure of the Biſhops of the Council; and five Days after, *John* of *Antioch*, and the Biſhops of the *Eaſt* arriving, and joining twenty ſix Biſhops that were for *Neſtorius*, held a Council of about fifty Biſhops in his Lodgings. *Candidianus* gave them an Account of what had paſs'd in the Council, and ſo withdrew. *Memnon* of *Epheſus* was accus'd of having ſhut the Gates of the Churches againſt the Biſhops, and S. *Cyril* of having maintain'd in his twelve Chapters, the Error of *Arius* and *Apollinaris*. The Aſſembly pronounced a Sentence of Depoſition againſt them, and excommunicated thoſe who had communicated with them, 'till they ſhould anathematiſe the Articles of S. *Cyril*. This Sentence was ſignified to the Biſhops againſt whom it was pronounced, and the Emperor was informed of it.

Q. What did the Emperor do upon thoſe different Accounts?

A. The firſt Account of *Candidianus* having been receiv'd at *Conſtantinople*, *Theodoſius* declar'd that all that had been done by S. *Cyril*'s Synod ſhould be look'd upon as null; and that the whole Synod ſhould proceed to a new Judgment; commanding the Biſhops not to depart from *Epheſus*, until he had ſent an Officer to the Synod to know how Matters went. Several Perſons were ſent thither, ſeveral Letters written, and ſeveral Sollicitations on both ſides at Court.

Q. You have not told me of what ſide the Pope's Legates were.

A. They were not yet come to *Epheſus*. *Arcadius* and *Projectus*, the Biſhops named with *Philip* the Prieſt by Pope *Celeſtin*, to aſſiſt in his Name at the Council, did not arrive 'till the 10th of *July*. They join'd with S. *Cyril* and his Synod. They took their Seat the ſame Day, and the Pope's Letters were read. Next Day they aſſembled to read over again to the Legates the Acts of the

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firſt Seſſion. As ſoon as they heard them they approv'd them, gave their Sentence againſt *Neſtorius*, and ſubſcrib'd his Condemnation. This Council wrote to the Emperor that the Pope's Legates had approv'd their Judgment, and that ſo that Matter was at an end. The Judgment of *Neſtorius* being thus terminated, *Cyril* and *Memnon* preſented their Petition at the fifth Sitting, held the 16th of *July*, complaining of what *John* of *Antioch* had done againſt them. The Council cited *John* of *Antioch* twice; but he refuſing to return any Anſwer to the Biſhops that were ſent to him, the Council pronounced that all that had been done againſt *Cyril* and *Memnon* was null, and order'd that *John* of *Antioch* ſhould be cited a third time, and that if he would not come he ſhould be condemn'd. *John* of *Antioch* affix'd an injurious Paper againſt the Council, and next Day the Council cited him, and declar'd him and all the Biſhops that were with him ſeparated from the Communion of the Church. They wrote to the Emperor and Pope *Celeſtin* an Account of what had paſs'd. In the ſixth Seſſion, held on the 22d of *July*, the Biſhops read over again the *Nicene* Creed, with the Teſtimonies of the Fathers againſt the Error of *Neſtorius*, and condemn'd a Creed that favour'd his Errors. The Council having nothing more to regulate with relation to Doctrine, did, in the ſeventh Seſſion, held on the laſt of *July*, regulate ſome Differences about the Rights of Churches. They maintain'd the Independance of the Biſhops of *Cyprus* upon the Patriarch of *Antioch*, and in general confirm'd all the old Privileges of Churches. They drew up ſix Canons about the Excommunication of the *Neſtorians* and *Pelagians*. They approv'd the Judgment of *Siſinnius* againſt the *Meſſalians*, and terminated ſome Differences among the Biſhops.

Q. While thoſe things were a doing at *Epheſus*, what was done at the Emperor's Court?

A. The Council ſent thither three Biſhops, and the *Eaſtern* Biſhops Count *Irenæus*. This laſt perſuaded the Emperor that the Synod held by S. *Cyril* could not be lawful. *Theodoſius* approv'd both the Depoſition of *Neſtorius*, and that of S. *Cyril* and *Memnon*, becauſe of their caballing; perſwading himſelf, that as to Matters of Faith, all the Biſhops held the Orthodox Doctrine, ſince they approv'd the *Nicene* Creed. Herein he follow'd the Advice of *Aca-*

tius of *Berea*, and ſent Count *John* to *Epheſus*, to have that Order executed, and to re-unite all the Biſhops into one Synod, after having remov'd *Neſtorius*, *Cyril*, and *Memnon*. *John*, upon his Arrival at *Epheſus*, ſent for the Biſhops of both Sides; but not being able to make them meet, he ſeiz'd S. *Cyril*, *Memnon*, and *Neſtorius*. Both ſides wrote to Court. The Emperor order'd that *Neſtorius* ſhould return to his Monaſtry, and that S. *Cyril* and *Memnon* ſhould continue under Arreſt. The Retreat of *Neſtorius*, who obey'd, ſhew'd that he had nothing to hope for, as to his Re-eſtabliſhment, and that the Cauſe of the others continued in Suſpenſe. At laſt the Emperor was pleas'd to acknowledge that *Neſtorius* had been juſtly depos'd, and to appoint another Biſhop at *Conſtantinople*; to leave S. *Cyril* and *Memnon* in their Sees; to allow all the Biſhops that were at *Epheſus* to depart, and return to their Churches; to declare that neither the one nor the other Side were Hereticks; and to exhort them to unite. This is the Purport of the Emperor's Letters directed to the Biſhops aſſembled at *Epheſus*. S. *Cyril* return'd to *Alexandria*, and arriv'd there the 30th of *October*. *Neſtorius* remain'd in the Monaſtry of S. *Euprepes* at *Antioch*; and the 25th of *October*, *Maximianus* was ordain'd in his Place by the Biſhops that were at *Conſtantinople*. *John* of *Antioch* and the Biſhops of the *Eaſt* being return'd to the *Eaſt*, confirm'd what had been done at *Epheſus*. *Theodoſius* being deſirous to terminate the Troubles which caus'd the Diviſion of the Biſhops, wrote to *John* of *Antioch*, that he muſt ſign the Condemnation of *Neſtorius*, and anathematize his Doctrine; and that after that S. *Celeſtin*, S. *Cyril*, and all the other Biſhops would communicate with him. *John* of *Antioch* made ſeveral Propoſals of Accommodation to S. *Cyril*, and at laſt ſent to him *Paul* Biſhop of *Emeſe*, who ſign'd in the Name of the *Eaſtern* Biſhops. That *Neſtorius* had beeen juſtly depos'd, and that *Maximianus* was a vtul Biſhop of *Conſtantinople*. *John* of *Antioch* alſo ſign'd a Confeſſion of Faith, wherein he acknowledg'd that there was but one Perſon in Jeſus Chriſt, and that the Virgin is the Mother of God. He added to this Confeſſion of Faith, That for the ſake of Peace, and in order to remove all occaſion of Scandal, he acknowledg'd *Neſtorius* duly depos'd;

pos'd; that he anathematiz'd the novel Expreſſions which he had introduc'd; that he approv'd the Ordination of *Maximianus*; and that he communicated with all the Catholick Biſhops. This Declaration having been carried to *Alexandria*, S. *Cyril* made no further Difficulty of reuniting with him; and on the other hand, in order to ſatisfie *John* of *Antioch* and the *Eaſtern* Biſhops, he wrote to them a Letter, wherein, after having expreſs'd his Joy for this Re-union, he approves their Confeſſion of Faith, rejects the Errors whereof he had been accus'd, and owns that there is neither Mixture, nor Confuſion, nor Converſion of the two Natures of Jeſus Chriſt; and that the Nature of the *Word* was neither diminiſh'd nor become capable of Paſſion. This Re-union was made in 432; but *Theodoret*, *Helladius* of *Tarſus*, *Alexander* of *Hierapolis*, *Eutherius* of *Tyana*, and ſeveral other *Eaſtern* Biſhops, would not condemn *Neſtorius*, nor enter into Communion with S. *Cyril*; and they even ſeparated from *John* of *Antioch* for that Reaſon. The Emperor made uſe of his Authority to reduce them; and at length *Theodoretus* and the Biſhops of *Cilicia* and *Iſauria*, who had been the moſt obſtinate, yielded. *Mileſius* of *Mopſueſtes*, who would not follow the Example of his Brethren, was depos'd. *Alexander* of *Hierapolis*, who perſiſted to the End in his Reſolution, was oblig'd to retire from his Church: And at laſt all the *Eaſtern* Biſhops, who refus'd Communion with *John* of *Antioch*, were remov'd, and ſent into Exile. *Neſtorius*, who had been the Author and Occaſion of all theſe Troubles, was driven from his Monaſtry, and baniſh'd to *Oaſis*, in the Year 435. His Books were condemn'd to the Flames, by an Edict of the ſame Year.

Q. Was the Peace of the Church entirely re-eſtabliſh'd after this?

A. There ſtill remain'd a Seed of Sedition between the Biſhops of *Egypt*, and thoſe of the *Eaſt*. They mutually ſuſpected one another of Hereſie: Some were perſwaded that the Chapters of S. *Cyril* were heretical; others held them to be Orthodox. Some of the *Eaſtern* Biſhops did not condemn *Neſtorius* but only communicated with *John* of *Antioch*; and among thoſe who condemn'd *Neſtorius*, there were ſeveral who did not anathematize his Doctrine.

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The Emperor, at the Sollicitation of S. *Cyril*, publiſh'd an Edict, containing, beſides the Anathema againſt the Perſon and Doctrine of *Neſtorius*, a Confeſſion of Faith which clearly contain'd the Catholick Doctrine, and oblig'd all the Biſhops of the *Eaſt* to ſubſcribe it; but *John* of *Antioch* hinder'd the Execution of that Order, by remonſtrating, that they muſt hold to that which had been done by *Paul* of *Emeſe*. There was no further mention made of *Neſtorius*; but ſome reviv'd the Conteſts, upon occaſion of the Memoir and Writings of *Diodorus* of *Tarſus*, and *Theodorus* of *Mopſueſtes*. *Theodotus* Biſhop of *Aneyra*, *Acatius* of *Meletina*, and *Rabulas* Biſhop of *Edeſſa*, wrote a circular Letter to the Biſhops of *Armenia*, againſt the Writings of *Theodorus* Biſhop of *Mopſueſtes*. The *Armenians* conſulted *Proclus*, who ſucceeded to *Maximianus* in the See of *Conſtantinople*. That Patriarch ſent them an Inſtruction upon the Myſtery of the Incarnation, and thereto join'd Propoſitions extracted out of the Books of *Theodorus* Biſhop of *Mopſueſtes*; which he believ'd to be heretical, or ſavouring of Hereſie. *John* of *Antioch* and the Biſhops of the *Eaſt* approv'd his Inſtruction, without condemning the Extracts of the Books of *Theodorus*. S. *Cyril* declar'd againſt the Writings of *Theodorus* of *Mopſueſtes*. *John* of *Antioch* and the *Eaſtern* Biſhops vigorouſly defended the Memoir of *Theodorus*. S. *Cyril* would not break the Peace for that matter, and was of Opinion that they ought to be ſatisfied with condemning the falſe Propoſitions drawn from the Writings of *Theodorus*, without meddling with his Memoir.

Of the Eutychians.

Q. Did the Diſputes about the Myſtery of the Incarnation ceaſe after the Agreement you have been ſpeaking of?

A. No; for altho' the Patriarchs had agreed about the Controverſies which had ſo long embroil'd them, yet private Perſons of both Sides ſowed Diviſions in the Church. Among thoſe of the *Eaſt* there were ſecret *Neſtorians*, and among thoſe of *Egypt* there were ſome, who carrying the Union of the two Natures in Jeſus Chriſt too far, made but one of two, and could not

not endure that two ſhould be own'd after that Union. *Eutychius*, a Prieſt, and Abbot of a Monaſtry in *Conſtantinople*, was one of thoſe who moſt vigorouſly maintain'd this Doctrine. *Dioſcorus*, who ſucceeded to S. *Cyril* in the See of *Alexandria*, in 444, was accus'd to the Emperor by *Domnus*, Patriarch of *Antioch*, and by the Biſhops of the *Eaſt*, as renewing the Errors of the *Apollinariſts*, by ſaying that the Humanity and the Divinity make but one Nature in Jeſus Chriſt; and attributing the Sufferings to the Divinity. *Eutychius* on his part wrote to Pope *Leo*, accuſing his Adverſaries of renewing the Errors of *Neſtorius*. S. *Leo* prais'd his Zeal, but would not openly declare againſt the Perſons whom *Eutychius* accus'd, unleſs he knew more particularly whom they were that he accus'd. The Anſwer of S. *Leo* is dated on the 1ſt of *June*, 448. The Judging of *Eutychius* belong'd of right to *Flavianus* Patriarch of *Conſtantinople*, who was his Biſhop, and who was engag'd for his own Intereſt to ſupport the *Eaſtern* Biſhops againſt the Biſhop of *Alexandria*; becauſe he conteſted with him the ſecond Rank among the Patriarchs, which the Biſhop of *Antioch* and the *Eaſtern* Biſhops had granted him. *Eutychius* was accus'd in a Council which *Flavianus* held in 448, to examine the Judgment paſs'd by *Florentius* Biſhop of *Sardis*, Metropolitan of *Lydia*, againſt the Biſhops of that Province; he, I ſay, was accus'd by *Euſebius* Biſhop of *Doryleum*, of holding heretical Opinions about the Incarnation.

Eutychius was cited thrice to appear before the Council; but he abſented himſelf upon Pretence of Sickneſs. Afterwards he appear'd, and declar'd that he acknowledg'd two Natures in Jeſus Chriſt before the Union, but that he believ'd there was but one after the Union. He was urg'd to retract that Error, and to anathematize thoſe who own'd but one Nature in Jeſus Chriſt after the Incarnation. But he refuſing this, the Council declar'd him faln from the Functions of the Prieſthood, from the Communion of the Church, and from the Office of an Abbot. This Sentence was ſign'd by twenty nine Biſhops, and twenty four Abbots, who compos'd that Synod. *Eutychius* appeal'd from that Sentence to a Council, at which were preſent the Patriarchs of *Rome*, *Alexandria* and *Jeruſalem*,

ruſalem, and ſeveral other Biſhops. He wrote to the Pope in order to juſtifie himſelf, and demanded of the Emperor a general Council to judge of his Affair. The Emperor aſſembled the Biſhops that were at *Conſtantinople* to review the Acts of the Council held by *Flavianus*, and the Pope S. *Leo* declar'd he was not pleas'd with the Conduct of that Patriarch. *Flavianus* wrote two Letters to him to undeceive him, and to hinder the calling of a General Council; but the Emperor had already appointed it, at the Solicitation of *Dioſcorus* Patriarch of *Alexandria*. S. *Leo* ſent three Legates there, *Julius* Biſhop of *Puzzoli*, *Renatus* a Prieſt, and the Deacon *Hilarius* accompany'd with *Dulcitius* a Notary. He ſent many Letters with them, and among the reſt, one directed to *Flavianus* wherein he lays open the whole Doctrine of the Church about the Myſtery of the Incarnation. The Emperor's Court favour'd *Eutychius*, who had the Eunuch *Chryſaphius* there for his Patron, who had been baptiz'd by him, and was an Enemy to *Flavianus*.

Q. Where did that Council meet, which was ſummon'd by the Emperor?

A. At *Epheſus*. It began the 8th of *Auguſt*, 449; and was compos'd of 130 Biſhops. *Dioſcorus* preſided in it by the Emperor's Order. The Biſhop who was the Pope's Legate (either *Julius* of *Puzzoli*, or *Julianus* of *Coos*) held the Second Rank there; the Prieſt *Renatus* died on the Road. *Flavianus* and *Eutychius* appear'd at that Council as Parties. There the Acts of the Council of *Conſtantinople* were read. *Eutychius* was abſolv'd; and *Flavianus* and *Euſebius* of *Doryleum* were condemn'd. *Ibas*, Biſhop of *Edeſſa*, was depos'd; nor was *Theodoretus* ſpar'd. *Flavianus* appeal'd from the Sentence given againſt him in that Synod, to a General and Free Council. *Dioſcorus*, and thoſe of his Party, being irritated at that Appeal, ſeiz'd him in order to ſend him into Exile; and this was done with ſo much Violence, that he died of it ſoon after.

Anatolus was ordain'd in his Place. The Pope's Legates were likewiſe ſeiz'd; but *Hilarius* found a way to eſcape, and after having run many Riſques, he at laſt arriv'd happily at *Rome*. He inform'd S. *Leo* of the manner in which things had been done: That Pope immediately aſſembled

aſſembled a Council, and demanded of the Emperor to aſſemble a General Council in *Italy*, to judge of the Appeal of *Flavianus*. *Theodoſius* made Anſwer, That he had already aſſembled a General Council at *Epheſus*, that the Matter was examin'd and judg'd there, that *Flavianus* was found guilty, had been condemn'd, and that it was needleſs and even impoſſible to do any more. S. *Leo* ſent four Legates into the *Eaſt*, to ſollicite a new Judgment. *Theodoſius* was dead when they arriv'd. *Pulcheria*, who had a great deal of Deference for the Biſhop of *Rome*, perſuaded the Emperor *Martianus*, her Husband, whom ſhe had ſet upon the Throne after the Death of *Theodoſius*, to have that Affair examin'd in a Council. He preſently appointed one at *Niece*, and when the Biſhops were met there, he order'd them to go to *Chalcedon*, where the Council met for the firſt time on the 8th of *October*, 451. This Council was held in the great Church of S. *Euphemia*, in the Preſence of the Commiſſioners, Officers of the Emperor, and Counſellors of State, who regulated every Motion of it, and were ſeated in the middle of the Aſſembly; at their left were *Paſchaſinus* and *Lucentius*, Biſhops, and the Prieſt *Beniface*, the Pope's Legates, then *Anatolus* of *Conſtantinople*, and after him *Maximus* of *Antioch*, and the Biſhops of the *Eaſt*. On the Right was *Dioſcorus* of *Alexandria*, *Juvenal* of *Jeruſalem*, and the Biſhops of *Egypt*, *Illyria*, and *Paleſtine*. The Holy Goſpels were placed in the Middle. The Number of the Biſhops, according to S. *Leo*, were about 600, and according to *Liberatus* and *Photius*, 630. However there are but 350 in the Subſcriptions. *Dioſcorus*, and *Euſebius* of *Doryleum*, appear'd there as Parties. *Euſebius* accus'd *Dioſcorus*. *Theodoretus* preſented himſelf, in order to be admitted; but the Biſhops of *Egypt* and *Illyria* oppos'd it. The Commiſſioners order'd that he ſhould enter as an Accuſer. The Acts of the Council of *Dioſcorus* were read, upon which it was declar'd, That *Flavianus*, and *Euſebius* of *Dorilæa*, had been unjuſtly condemned in that Council, and that the Biſhops who had condemn'd them deſerv'd to be depos'd. In the Second Seſſion they treated of Matters of Faith; the Reſult whereof was the Approbation of the Letter of S. *Leo* to *Flavianus*

anus, wherein the Error of *Eutychius* was condemn'd. *Dioſcorus* being cited in the Third Seſſion, and refuſing to appear, was depos'd. In the Fourth, they receiv'd *Juvenal* of *Jeruſalem*, *Thalaſſius* of *Cæſarea*, and the other Biſhops who repented of having ſign'd the Judgment given againſt *Flavianus*, and who condemn'd *Dioſcorus* and *Eutychius*. There was a particular Meeting held upon the Difference of *Euſtathius* of *Berytes*, and *Photius* of *Tyre*, for the Right of the Metropolis. *Photius* gain'd the Cauſe, and remain'd ſole Metropolitan, notwithſtanding the Civil Diviſion of the Province which the Emperor had made. It was likewiſe decreed, that for the future the Letters which the Cities ſhould obtain of the Emperor to be erected into Metropolis's, ſhould not prejudice the antient Eccleſiaſtical Metropolies. In the Fifth Seſſion they drew up and approv'd a Confeſſion of Faith, in which it is declar'd, That we muſt believe in one only Jeſus Chriſt our Lord, the Son of God, perfect in his Divinity and in his Humanity, Conſubſtantial with God according to his Divinity, and with us according to his Humanity, who has two united Natures, without Change, Diviſion or Separation; ſo that the Properties of the two Natures ſubſiſt and agree in one and the ſame Perſon, which is not divided into two; but is one only Jeſus Chriſt the Son of God. The Emperor aſſiſted in Perſon at the Sixth Meeting, held on the 25th of *November*; at which time the Confeſſion of Faith was read over again, and approv'd, and ſign'd by all the Biſhops. The Affair of Faith being ended; they regulated what regarded perſonal Conteſts, and the Diſpute about Diſcipline. They made up the Difference that was betwixt the Biſhop of *Antioch* and him of *Jeruſalem*, leaving the two *Phenicia's* and *Arabia* to the Biſhop of *Antioch*, and the three *Paleſtines* to him of *Jeruſalem*. *Theoderotus* was definitively abſolv'd, after having pronounc'd the Anathema againſt *Neſtorius*. *Ibas*, Biſhop of *Edeſſa* was declar'd Orthodox, after the reading of his Letter. *Domnus*, Nephew to *John* of *Antioch*, who had ſucceeded him, and had been depos'd by *Dioſcorus*, was not reſtor'd. *Maxentius* who had been ordain'd in his place, was continu'd; but the Subſiſtence of *Domnus* was provided for, if the Act which regards that Conteſt

be true. They depos'd *Bassianus* and *Stephen*, who both pretended to be Bishops of *Ephesus*. They confirm'd to the Bishop of *Nicomedia*, the Jurisdiction over all *Bythinia*; and reserv'd nothing to the Bishop of *Nice*, but the Honour of Metropolitan. They resolv'd that *Sabinianus* had been lawfully ordain'd Bishop of *Perea*, and *Athanasius* unduly ordain'd by *Dioscorus*. In fine, they drew up several Rules about Discipline, compriz'd in thirty Canons, which principally concern Clerks and Monks. They forbid that any Clerk be ordain'd without an Ecclesiastical Title assign'd to him. The Monasteries and Monks are made subject to the Bishops. The twenty eighth Canon grants to the Church of *Constantinople*, which is the *New Rome*, the same Privileges as that of *Old Rome*, because that City is the second City of the World. It adjudges to it, besides this, the Jurisdiction over the Dioceses of *Pontus*, *Asia*, and *Thrace*, and over the Churches which are without the Limits of the Empire, and the Right of ordaining Metropolitans in those Dioceses. This last Canon was made in the Meeting held the last Day of *October*.

Q. Did the Pope's Legates suffer those Privileges to be granted to the Church of *Constantinople?*

A. No: Next Day they complain'd, that after their and the Commissioners Departure, Rules had been made, which they thought contrary to the Canons and Discipline of the Church. They demanded that they might be read over again, which they were accordingly. *Paschasinus* and *Lucentius* oppos'd the Right granted to the Bishop of *Constantinople*. The other Bishops of the Council stood to what they had done. The Commissioners concluded that the Bishop of *Rome* ought to have the Primacy and Honour; That he of *Constantinople* ought to enjoy the same Prerogative of Honour, and the Right of ordaining such Metropolitans in the Dioceses of *Thrace*, *Asia* and *Pontus*, as were chosen by the Inhabitants, and most considerable Persons in the Cities; That the Election should be communicated to him, and that he should be consulted, if he pleas'd, whether the Person elected should come and wait on him at *Constantinople*, there to be ordain'd, or whether he would allow him to be ordain'd in the Province. The

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Pope's Legates demanded, that the Acts of that Regulation ſhould be cancell'd; or, if they would not do that, that their Proteſt might remain join'd to the Acts. Notwithſtanding this Proteſtation, the Biſhops declar'd that they perſiſted; and the Commiſſioners, without taking any Notice of what had been ſaid by the Pope's Legates, decided, that the whole Synod had approv'd their Reſolution.

CHAP. III.

The Conteſts which aroſe among the Biſhops in this Century.

The Difference betwixt S. Chryſoſtom *and* Theophilus.

Q. WERE the Hereſies of *Neſtorius*, *Pelagius* and *Eutychius* the only Conteſts which troubled the Church in the fifth Century?

A. There were other Conteſts betwixt the Biſhops of the great Sees, which likewiſe cauſed Diviſions in the Church. In the Beginning of this Century, the Difference betwixt S. *Cryſoſtom*, Patriarch of *Conſtantinople*, and *Theophilus*, Patriarch of *Alexandria*, had like to have divided the *Eaſt* from the *Weſt*. *John*, ſirnamed *Chryſoſtom*, i. e. *Golden Mouth*, becauſe of his Eloquence, was elected, after the Death of *Nectarius*, to fill the See of the Church of *Conſtantinople*. He was a Prieſt of *Antioch*, and Diſciple of *Flavianus*. *Theophilus*, Biſhop of *Alexandria*, being ſent by the Emperor to ordain him, was for another Prieſt call'd *Iſidorus*, and ſecretly oppos'd the Ordination of *John Chryſoſtom*. But the Emperor's Officers gave ſuch preciſe Orders to *Theophilus*, that he was oblig'd to ordain *John* Biſhop of *Conſtantinople*, the ſeventh Day of *March* 398. S. *Chryſoſtom* began with reforming the Manners of the Clergy, and afterwards attack'd the Vices of the Court, which drew upon him the Hatred and Enmity of ſeveral Perſons. There were yet ſome *Arians* at *Conſtantinople*,

who not being allow'd any longer to hold their Aſſemblies in the City, went out of it on *Saturdays* and *Sundays* in the Morning, and ſung through the Streets Songs agreeable to their Doctrine. In order to prevent the Seduction of the Orthodox by this Allurement, S. *Chryſoſtom* likewiſe ſent Singers through the Streets, who having the Croſs and Lamps before them, and being follow'd by the People, ſung Songs in which was expreſs'd the Orthodox Faith about the Trinity. The *Arians* and Catholicks happening to meet, they came to Blows; an Eunuch of the Emperor's was wounded in the Scuffle; *Arcadius* forbid the *Arians* to hold thoſe Nocturnal Proceſſions; he ſent for their principal Leaders, and propos'd to them either Converſion or Exile; they prefer'd Exile, and were all baniſh'd *Conſtantinople* The Paſtoral Vigilance of S. *Chryſoſtom* was not only extended to his own Church, but the See of *Conſtantinople* being become conſiderable, he extended his Juriſdiction over *Thrace*, *Aſia* and *Pontus*; he order'd ſome Temples of falſe Gods to be demoliſh'd in *Phœnicia*. He ſent to the *Goths*, who were infected with *Arianiſm*, Deacons and Readers, who underſtood their Language, in order to recover thoſe People from their Error. He appointed Miſſionaries to preach the Goſpel to the *Scythians*, who liv'd along the Banks of the *Danube*. The Eccleſiaſtical Affairs of *Aſia* were what employ'd him moſt. The Occaſion of it was this: He held at *Conſtantinople* a Council of twenty two Biſhops, in *September* 400, at which *Euſebius* Biſhop of *Valentinople*, a City of *Aſia* appear'd, and accus'd *Antoninus*, Biſhop of *Epheſus*, of ſeveral Crimes; and amongſt others, of ſelling Ordinations of Biſhops, in proportion to the Value of the Biſhopricks. *Antoninus* deny'd the Fact: The Council deputed three Biſhops to inform themſelves upon the Spot; they went thither, and waited for Witneſſes in vain, becauſe the Accuſer had made it up with the Perſon accuſed. Some time after, *Antoninus* being dead, S. *Chryſoſtom* was call'd by the Clergy of *Epheſus*, and the Biſhops of *Aſia*, to regulate the Affairs of the Church of *Epheſus*. He arriv'd in *Aſia* about the End of Winter, in 401, and aſſembled a Synod of Seventy Biſhops, in which he depos'd ſix Biſhops, who were convicted of having given Mony

Mony to be ordain'd by *Antoninus*, and made *Heraclides* the Deacon, Biſhop of *Epheſus*. He return'd thro' *Nicomedia*, out of which he baniſh'd *Gerontius*, who having formerly been S. *Ambroſe*'s Deacon, came into the *Eaſt*, and had got himſelf ordain'd Biſhop of *Nicomedia*. During the Abſence of S. *Chryſoſtom* *Severianus*, Biſhop of *Gabala*, who was a good Preacher, did all he could to gain the Favour of the People and the Nobility. S. *Chryſoſtom*, upon his Return, baniſh'd him from *Conſtantinople*, but was afterwards reconcil'd to him.

Q. You promis'd to give me an Account of the Difference between S. *Chryſoſtom* and *Theophilus*; but hitherto you have ſaid nothing of it.

A. It was neceſſary to relate what happen'd in the Beginning of S. *Chryſoſtom*'s Pontificate (which makes a conſiderable part of the Hiſtory of the Church) before we came to the Difference between that Saint and *Theophilus*.

Q. What was the Occaſion of it?

A. Before I tell you that, you muſt know the Character of *Theophilus*. Hiſtorians repreſent this Biſhop as an ambitious, paſſionate, fierce, covetous, cunning Man; who would yield nothing, but accompliſh every thing he undertook; who eaſily made himſelf Enemies, and ruin'd them all ſooner or later. He had reſolv'd a long time to ruin S. *Chryſoſtom* becauſe he had been oblig'd to ordain him againſt his Will. But the Enmity which he had againſt him clearly diſcover'd it ſelf upon the Occaſion of three *Egyptian* Monks, call'd *Dioſcorus*, *Ammonius* and *Euthymius*, ſirnamed the *tall Brothers*, againſt whom *Theophilus* was irritated becauſe they had found fault with his Conduct, and receiv'd *Theodorus*, who was become his Enemy. He condemn'd them in a Synod held at *Alexandria*, in 399, becauſe they would not ſign the Condemnation of *Origen*. Theſe Monks fled to *Conſtantinople*. They repreſented the Violences of their Biſhop, to S. *Chryſoſtom*, and begg'd him to have Compaſſion on them. S. *Chryſoſtom* allow'd them to have their Prayers in a Church which he gave them, without admitting them to the Communion of the Euchariſt. He only wrote to *Theophilus*, begging him to reſtore them. But inſtead of doing that,

Theophilus wrote Memoirs againſt thoſe Monks to the Emperor; and the Monks gave in Memoirs againſt the Biſhop. S. *John Chryſoſtom* adviſ'd *Theophilus* of it, who anſwer'd him roughly, That he ought not to meddle in that Affair. The accus'd Monks ſolicited the Emperor for Commiſſaries, who declar'd that the Accuſations laid againſt the *tall Brothers* were calumnious. This happen'd in 401.

In the Year 402, S. *Epiphanius*, Biſhop of *Cyprus* who took part with *Theophilus*, and was againſt *Origen*, came to *Conſtantinople*. S. *Chryſoſtom* inviting him to lodge in his Houſe, S. *Epiphanius* anſwer'd, he would not ſo much as ſet his Foot in his Houſe, and that he would not be at the publick Prayers where he was preſent, unleſs he firſt baniſh'd the *tall Brothers*, and condemn'd *Origen*. S. *Chryſoſtom* refuſing to take this Courſe, S. *Epiphanius* reſolv'd to go into the Church of the *Apoſtles* one *Sunday*, there publickly to condemn the Books of *Origen*, and excommunicate the three *tall Brothers*, and their Adherents. But juſt as he was going to do this, he met *Serapion* the Deacon, who told him from S. *Chryſoſtom*, That he undertook many things againſt Order, and contrary to the Rules; That he had ordain'd a Deacon out of his own Dioceſe; That he had officiated without Permiſſion from the Ordinary; and, That he was going to do a thing that was neither juſt nor reaſonable; That it was even dangerous for him; That he had to do with a Populace that would not ſit ſtill; That for his part he would anſwer for nothing. This Diſcourſe made S. *Epiphanius* retire, and hinder'd him from executing what he deſign'd. Afterwards the *tall Brothers* went to wait on him, and complain'd of his condemning them without hearing or convicting them. S. *Epiphanius* finding into what a Difficulty *Theophilus* had brought him, return'd towards *Cyprus*, and dy'd upon the Road,

After the Departure of S. *Epiphanius*, S. *Chryſoſtom* having made a Diſcourſe againſt the Looſeneſs of Women, the Empreſs *Eudoxia* imagining he meant her, complain'd of it to the Emperor, and preſs'd *Theophilus* to come to *Conſtantinople*. This Biſhop ſoon came there, with ſeveral Biſhops from *Egypt*. The Biſhops of *Aſia* whom S. *Chryſoſtom*

ſoſtom had depos'd, or ſuch as were not pleas'd with him, came there alſo. They met in a Houſe belonging to the Empreſs, and cited S. *Chryſoſtom* before them, who refus'd thoſe Judges, alledging, that it belong'd to the Biſhops of his Province, and thoſe of the neighbouring Provinces, to take Cognizance of that Affair, and not to Strangers. *Theophilus*, without regarding that Reaſon, held a Synod of 36 Biſhops, in the Suburbs of *Chalcedon*, to try S. *Chryſoſtom*. One, whoſe Name was *John*, propos'd twenty nine Heads of Accuſation againſt him. S. *Chryſoſtom* was ſummon'd there, but he refus'd to appear, becauſe thoſe who were to be his Judges were his declar'd Enemies. They proceeded againſt him, notwithſtanding this Remonſtrance; declar'd he ought to be depos'd; depos'd *Heraclides*, whom S. *Chryſoſtom* had ordain'd Biſhop of *Epheſus*; and reſtor'd the three Biſhops of *Aſia* whom he had depos'd. When the News of S. *John Chryſoſtom*'s Depoſition came to *Conſtantinople*, it rais'd a Sedition. The Emperor having order'd him to be baniſh'd, the People reſolv'd to keep him by Force; but three Days after, he went himſelf out of his Church, to deliver himſelf up to thoſe who were to ſeize him, and was carry'd to a little City of *Bythinia*. His Departure having encreas'd the Sedition, the Emperor was forc'd to bring him back again. He was brought into his Church, and re-eſtabliſh'd by 30 Biſhops. After that it look'd as if S. *Chryſoſtom* had nothing to fear; but all of a ſudden a new Tempeſt aroſe againſt him. In order to do Honour to the Empreſs, the People perform'd publick Games about her Statue. S. *Chryſoſtom* preach'd againſt that Abuſe; and ſo the Empreſs reſolv'd anew to baniſh S. *Chryſoſtom*. *Theophilus* not daring to come to *Conſtantinople*, ſent thither three Biſhops from *Egypt*, who being aſſembled in 494, with the Court Biſhops, and ſome others that came from *Syria*, *Pontus* and *Phrygia*, confirm'd the Sentence of Depoſition given in the firſt Council againſt S. *Chryſoſtom*. In Conſequence of that Judgment, the Emperor order'd S. *Chryſoſtom* to go no more to Church, drove from the Church the Biſhops, Clergy and Believers of his Communion, and caus'd him to be carry'd to *Niece*. Seven Days after his Departure, they ordain'd in his Place an old Man, 80 Years of

Age, call'd *Arſaces*, Brother to *Nectarius* of *Nice*. S. *Chryſoſtom* was brought to *Cucuſa*, the Place of his Exile. The Patriarch of the *Eaſt* declaring againſt him, he had Recourſe to *Innocent* I. Biſhop of *Rome*. This Holy Pontiff declar'd for him, held Communion with him, and demanded a Council to be aſſembled at *Theſſalonica*, to judge that Affair, and requir'd the ſame thing of the Emperor *Honorius*. S. *Chryſoſtom* was not long at reſt in his Exile. The Emperor gave Orders to tranſport him to *Pityuntum*, bordering on the *Euxin* Sea. As he was a carrying thither, he was ſeiz'd on the Road with a violent Fever, and dy'd in the Place where there was a Church of the Martyr S. *Baſiliſcus*, in which he was bury'd the fourth of *November* 407, after having been three Years, three Months and twenty four Days in Exile. He was ſixty Years old, and had been ordain'd Biſhop of *Conſtantinople* ten Years before his Death.

After his Death, the *Eaſt* and *Weſt* were for ſome time in Diviſion upon his Account. His Memory was had in Veneration in the *Weſt* whereas in the *Eaſt* he was look'd upon as a Biſhop juſtly depos'd, and his Name was not written in the *Dypticks*, *i. e.* in the Catalogue of Catholick Biſhops, which was recited in the Holy Myſteries. So long as *Theophilus* liv'd, he hinder'd S. *Chryſoſtom*'s Memory from being honour'd in the *Eaſt*; but after his Death, the Minds of the *Eaſtern* Biſhops were ſoften'd by little and little, and became favourable to the Memory of S. *Chryſoſtom*. *Alexander*, Succeſſor to *Porphyry* in the See of *Antioch*, was the firſt who put the Name of S. *Chryſoſtom* into the *Dypticks*, in the Year 413 and by that means enter'd again into Communion with Pope *Innocent*, in 428. *Atticus*, Biſhop of *Conſtantinople*, did likewiſe put the Name of S. *Chryſoſtom* into the *Dypticks*, and exhorted S. *Cyril* of *Alexandria* to do the ſame. He made ſome Scruple at firſt, but at laſt S *Iſidore* of *Damiette* prevail'd upon him to do it. Thus all the Churches did Juſtice to the memory of St. *Chryſoſtom*, and Peace was re-eſtabliſh'd.

The Diſpute between S. Jerom *and* Rufinus, *with relation to* Origen's *Books.*

Q. The Original of *Theophilus*'s Quarrel with the tall Brothers, came from the forbidding of *Origen*'s Books; were

were *Theophilus* and the three Monks, the only Perſons who intereſted themſelves in that Diſpute?

A. It was likewiſe agitated with Warmth betwixt *Ruſinus* Prieſt of *Aquileia* and S. *Jerom*. *Ruſinus*, after having tranſlated ſeveral of *Origen*'s Works, and forbid his Doctrine while he was in *Egypt* and *Paleſtine*, came to *Rome* in 397. There he publiſh'd the Tranſlation of the firſt Book of *Origen*'s Apology, which bore the Name of the Martyr *Parophilus*; with a Preface in Defence of *Origen*. S. *Jerom* being offended at it, wrote his Apology againſt *Ruſinus*, in Anſwer to which *Ruſinus* wrote two Books, which he entituled *Invectives*. *John* of *Jeruſalem* having declar'd for *Origen* and for *Ruſinus*, and *Theophilus* of *Alexandria* having condemn'd *Origen*'s Books, that Diſpute between two private Perſons made a great Noiſe in the Church. Pope *Anaſtaſius*, who ſucceeded to *Siricius* in the See of *Rome* in 398, publiſhed a Decree after the Example of *Theophilus*, in which he condemn'd the Books and Perſon of *Origen*. And learning that *Ruſinus* was his principal Defender, he ſummon'd him to appear at *Rome* before him; but *Ruſinus* delaying to come, he condemn'd him as a Heretick, in 401. When *John* of *Jeruſalem* had an account of this Judgment, he wrote to him in favour of *Ruſinus*; but *Anaſtaſius* anſwer'd him, that he had reaſon to condemn him, becauſe he defended the Opinion of *Origen*.

The Conteſt of the Biſhops of Africa *with the Popes upon Account of Appeals.*

Q. Had the Popes no Conteſts with the Biſhops of the *Eaſt*?

A. Pope *Innocent* I. dying on the 12th of *March* 417, *Zozimus* was preferr'd to his place the 18th of the ſame Month, and had a Diſpute with the Biſhops of *Africa*, not only with relation to the Condemnation of *Celeſtius*, but alſo upon the Appeal of a Prieſt call'd *Apiarius*, who had been excommunicated by *Urban* Biſhop of *Sicceum*. *Apiarius* fled to *Rome*, and was favourably receiv'd by *Zozimus*, who not ſatisfied to grant him Communion, ſent

Fauſtinus a Biſhop, and two Prieſts, into *Africa*, as his Legates, to have *Apiarius* reſtor'd, and have the Canons of the Council of *Sardica* receiv'd touching the Appeals of Biſhops to the Holy See. The Biſhops of *Africa*, in order to accommodate the matter, put him out of the Church of *Sicceum*, without taking away his Dignity of Prieſthood, allowing him to perform the Functions of it every where beſides. But as to the Appeals of Biſhops, (becauſe the Pope's Legates founded them upon the Authority of the Canons of the Council of *Nice*) the Biſhops of *Africa* were deſirous to inform themſelves whether the Canons which they quoted were Canons of that Council, and in the mean time promis'd to execute them. But not being able to find in their Copies of the Council of *Nice*, thoſe which the Legates quoted, they ſent Deputies to the Biſhops of *Conſtantinople*, *Alexandria* and *Antioch*, to draw out of their Authentick Copies the Canons of the Council of *Nice*. This was order'd in a General *African* Council held at *Carthage* in 419, after the Death of *Zozimus*. In the Month of *November*, the ſame Year, they receiv'd from S. *Cyril* of *Alexandria*, and *Atticus* of *Conſtantinople*, Copies of the Acts of the Council of *Nice*, which contain'd the Creed, and the twenty Canons. They ſent them preſently to Pope *Boniface*, who ſucceeded to *Zozimus*, altho' diſturb'd in his Poſſeſſion by *Eulalius*. There was no more talk about that Controverſie under the Pontificate of Pope *Boniface*; but under *Celeſtin*, who ſucceeded him in 423, this ſame *Apiarius* having been condemn'd a-new, had recourſe to S. *Celeſtin*, who receiv'd him, and ſent *Fauſtinus* into *Africa* to reſtore him. Notwithſtanding the Oppoſition of *Fauſtinus*, the Biſhops of *Africa* condemn'd *Apiarius*, (who acknowledg'd himſelf faulty) and wrote to Pope *Celeſtin*, that he had no right to receive the Appeals of Biſhops or Clergymen judg'd in their own Province.

The Schiſm of the Church of Rome *between* Boniface *and* Eulalius.

Q You have told me that Pope *Boniface* was diſturb'd in his Election, pray give me an Account of that Schiſm.

A. After

A. After the Death of Pope *Zozimus* the Church of *Rome* was divided upon the Choice of his Succeſſor. The Archdeacon *Eulalius*, who ſollicited for the Biſhoprick of *Rome*, ſhut himſelf up in the *Lateran* Church with part of the People, ſome Prieſts and Deacons, and got himſelf elected there in the room of *Zozimus*. On the other hand, a part of the People, a great number of Prieſts, and ſeveral Biſhops aſſembling in the Church of *Theodorus* choſe *Boniface*. Both the one and the other were ordain'd; *Eulalius* by ſome Biſhops, among whom was he of *Oſtia*, who was wont to Ordain the Biſhops of *Rome*; and *Boniface* likewiſe by a great number of Biſhops, and put himſelf in Poſſeſſion of the Church of S. *Peter*. *Symmachus*, Governor of *Rome*, having in vain done what he could to agree them, wrote to the Emperor *Honorius* about it. His Letter was in favour of *Eulalius*. The Emperor giving Credit to the Account of the Governor, immediately order'd him to put away *Boniface* and maintain *Eulalius*. The Governor acquainted *Boniface* with the Emperor's Orders, and hinder'd him from coming into the City. Thoſe who ſupported *Boniface* did alſo write to the Emperor preſently, that he would ſend for *Boniface* and *Eulalius* to Court, that ſo their Cauſe might be judg'd there. *Honorius* ſent Orders to *Symmachus* to command them to be at *Ravenna* the 6th of *February* 419. He ſent Biſhops there to judge their Cauſe. The Biſhops whom he pitch'd upon, altho' Neutral, were divided in their Opinions. The Emperor put off the Judgment 'till the Month of *March* and in the mean while commanded both of 'em not to enter *Rome*; and ſent thither *Achilleus* Biſhop of *Spoletto*, to do the Epiſcopal Functions during the Feaſt of *Eaſter*. He intended to aſſemble a numerous Council; but *Eulalius* not being able to bear that delay, took it in his Head to go to *Rome* the 16th of *March*, and had a mind to live there notwithſtanding the Emperor's Orders. *Symmachus* was oblig'd to drive him from thence, and the Emperor being inform'd of the Diſobedience of *Eulalius*, without waiting for any other Judgment, order'd *Boniface* to be put in Poſſeſſion of the See of *Rome* in the beginning of *April* 412.

CHAP.

CHAP. IV.

Of the Biſhops who poſſeſs'd the great Sees in the Church in the fifth Century.

Q. SINCE you have enter'd upon the Hiſtory of the Biſhops of the See of *Rome*, pray continue it to the end of this Century.

A. You are in the right. Beſides, I have no more to ſpeak of but the Conteſts that followed upon the Council of *Chalcedon* in the *Eaſt*, and which are linked with the Succeſſion of the Patriarchs.

Pope *Boniface* lived in peaceable Poſſeſſion of the See of *Rome* 'till the Year 423. Altho' there were ſtill ſome *Romans* in the Intereſt of *Eulalius*, yet he obtain'd an Edict of the Emperor to hinder for the future all intriguing for the Pontificate, importing, that if two Perſons ſhould be Ordain'd Biſhops of *Rome* neither of them ſhould continue in Poſſeſſion but the Clergy and People ſhould elect a third. He revoked the Judgment of *Zozimus*, his Predeceſſor, in favour of the Biſhop of *Arles*, whom this laſt had made Metropolitan of ſeven Provinces. *Boniface* maintain'd the Archbiſhop of *Narbonne* in that Right, and the other Metropolitans of the ſeven Provinces in their right of Metropoly over their Provinces.

Celeſtin was elected without Intrigue or Diviſion, after the Death of *Boniface*, in 423; and govern'd the Church of *Rome* peaceably 'till *April* 432. The Affair of *Neſtorius* and the Aſſembly of the Council of *Epheſus* render'd his Pontificate famous. The Prieſt *Sixtus*, who had been long the Ornament of the Church of *Rome*, ſucceeded him: He was the third of that Name: He had the Happineſs to ſee the Biſhops of the *Eaſt* reunited with S. *Cyril* under his Pontificate. After the Death of *Sixtus*, S. *Leo*, Archdeacon of the Church of *Rome*, was elected the 1ſt of *April*, 440. He (juſtly nam'd the *Great*) maintain'd his Dignity with abundance of Splendor, Vigilance, and Authority. He wrote a great Number of Letters upon all Eccle-

Eccleſiaſtical Matters that occur'd in his Time, and inſtructed his Flock by many Sermons. I have already told you with what Vigour he maintain'd the Orthodox Faith againſt *Eutychius* and *Dioſcorus*, and how the Letter he wrote about the Doctrine of the Church, touching the Myſtery of the Incarnation, was approv'd and applauded in the Council of *Chalcedon*. He follow'd the Judgment of his Predeceſſor *Boniface*, touching the Difference between the Biſhop of *Arles* and the Metropolitans of the ſeven Provinces. The Pontificate of this Pope laſted 21 Years. He was ſucceeded in 461 by *Hilarius* Archdeacon of the Church of *Rome*. This laſt held a Synod in *Rome* in 462, in which it was reſolv'd, That *Hermes*, Biſhop of *Beziers*, who had taken Poſſeſſion of the See of *Bayonne*, ſhould be depriv'd of the Right of ordaining the Biſhops of his Province. He maintain'd the Biſhop of *Arles* in his Right of Metropoly, by ordering the Execution of the laſt Regulation made by Pope S. *Leo*, for the ſeven Provinces; That the Archbiſhop of *Vienna* ſhould be ſatisfied with having the Right of Metropoly over four Cities, *viz. Valentia*, *Tarentum*, *Geneva*, and *Grenoble*, and that all the other Cities of the Province of *Vienna* ſhould depend upon the Metropoly of *Arles*. S. *Mamertus*, Biſhop of *Vienna*, having ordain'd a Biſhop at *Dio*, was ſharply rebuk'd for it by Pope *Hilarius*, who enjoin'd the Biſhop ordain'd at *Dio* to take Letters of Confirmation from the Archbiſhop of *Arles*. This Pope being conſulted by the Archbiſhop of *Tarragona*, and the other Biſhops of that Province, judged, in a Council held in the Year 465, That *Silvanus* Biſhop of *Calahorra* was in the wrong, in ordaining a Biſhop againſt the Will of the People of the City, and in taking the Prieſt of another Biſhop to ordain him; and that Biſhop *Ireneus* could not be tranſported from his own See to that of *Barcelona*. He likewiſe confirm'd to the Biſhop of *Ambrun*, in that Council, the Right of Metropoly over the Province of the Maritime *Alps*. Thoſe Judgments are to be found in the Letters of that Pope, which are twelve in Number. He died in 467; and *Simplicius* was choſen in his Place, in the Month of *September*. He govern'd the Church of *Rome* fifteen Years and ſome Months; he did not want Buſineſs during his Pontificate; the Church and the

the Empire at that Time having been the Scenes of great Revolutions; for on the one Hand the *Weſtern* Empire, ending in the Perſon of *Auguſtulus*, was invaded by *Odoacer* an *Arian* Prince, King of the *Heruli*; and that of the *Eaſt* was poſſeſs'd by *Zeno*, who ſtill ſecretly favour'd the *Eutychians*. The Churches of *Antioch* and *Alexandria* were become the Prey of the Ambitious. In fine, *Acatius* Biſhop of *Conſtantinople* began to have a bad Underſtanding with the Biſhop of *Rome*, which occaſion'd the Diviſion of the *Eaſtern* and *Weſtern* Churches. It appear'd yet more under the Pontificate of *Felix* III, who ſucceeded to *Simplicius* in 483, and condemn'd *Acatius*: The Schiſm continued after the Death of *Acatius*, under the Pontificate of *Gelaſius*, who had been in the See of *Rome* from 492 to 496. A Reunion was treated of with the Legates of *Anaſtaſius*, who ſucceeded him; but it could not be concluded before his Death, becauſe he was but a Year and a half over the Holy See of *Rome*. After his Death there was great intreaguing in the Church of *Rome*, between *Laurentius* and *Symmachus*, who both pretended to be rais'd to the Holy See. *Symmachus*, who had been Deacon, was elected, ordain'd, and acknowledg'd by the greateſt Part. But *Feſtus*, a *Roman* Senator, who had promis'd to the Emperor *Anaſtaſius*, that he would get his Decree of Union with the Biſhop of *Rome* ſigned, caus'd *Laurentius* to be elected and ordain'd. This Schiſm divided the Church and the City of *Rome*. The Conteſt was carried before *Theodorick*, who declar'd he ſhould continue Biſhop of *Rome* who was choſen firſt, and had the moſt Votes. *Symmachus* was found to have both theſe Advantages, and ſo he was confirm'd in the Poſſeſſion of the Holy See. In the Beginning of the following Year he held a Council, in which he made a Regulation againſt the Brigues of the Pontificate. His Adverſaries accus'd him of ſeveral Crimes, and petition'd *Theodorick* for a Viſitor. That Prince named *Renatus* Biſhop of *Altino*, who robb'd the Pope of the Adminiſtration of his Dioceſe, and of the Goods of his Church. This Diviſion caus'd abundance of Ills in *Rome*. *Theodorick* aſſembled a Council, but the Biſhops would not venture to judge *Symmachus*, and declared him abſolved before Men of the Accuſations brought

againſt

againſt him. *Theodorick* countenanc'd this kind of Abſolution, and prevail'd ſo far with the People and Senate of *Rome*, that they owned *Symmachus* for their Biſhop. However there remain'd ſome Malecontents, who ſet forth a Writing againſt the Synod. The Calumnies invented againſt him went into the *Eaſt*; the Emperor *Anaſtaſius* reproach'd him with them, and *Symmachus* was oblig'd to make his Apology: But notwithſtanding his Enemies Endeavours he continued peaceable Poſſeſſor of the Holy See 'till the Year 514, which was that of his Death.

Q. You have mention'd the Diviſion of the *Eaſtern* and *Weſtern* Churches; I wiſh you would pleaſe to tell me what was the Cauſe of it.

A I ſhall do this ſo much the more willingly, that in giving you that Hiſtory, I ſhall be oblig'd to take Notice of the Revolutions which happen'd in the Succeſſion of the Biſhops of the Great Sees in the *Eaſt*, in the fifth Century, and the reſt of the Hiſtory of that Age. *Dioſcorus* who ſucceeded to S. *Cyril* in 444. Succeſſor to *Theophilus* in the Patriarchate of *Alexandria*, was depos'd, as I told you, in the Council of *Chalcedon* in 451. He was ſent into Exile to *Gangre*; and the Emperor gave Orders to the People and Clergy of *Alexandria* preſently to fill his Place. Moſt of the People oppos'd it, and that rais'd a Sedition; but at laſt they were forc'd to obey, and *Proterius* was put in the See of *Alexandria*. A great Part of the People would not acknowledge him; he was ſeveral times in Danger of his Life; and ſo the Emperor was forc'd to give him Guards. The News of the Death of the Emperor *Mauritius* had no ſooner reach'd *Alexandria*, but the People, taking the Occaſion of the Governor's Abſence, elected a Prieſt in the Intereſt of *Dioſcorus* call'd *Timotheus Ælurus*, got him ordain'd Biſhop, and put *Proterius* to Death. This happen'd in the Year 457, three Days before *Eaſter*. From that Time the Church of *Alexandria* was divided betwixt the Orthodox, who follow'd the Council of *Chalcedon*, and the *Eutychians*, who follow'd *Dioſcorus*. Thoſe two Parties carried their Complaints to the Emperor *Leo*, who, by the Advice of the Biſhops, remov'd *Timothy Ælurus*, and ſent him into Exile to *Cherſoneſus*. *Timotheus Salophaciolus* was put in his Place,

Place, and liv'd in Peace under the Reign of *Leo*, and in the Beginning of that of *Zeno*.

Q. What Party did the Biſhops of the other Great Sees of the *Eaſt* eſpouſe?

A. The Church of *Antioch* had always been govern'd by Catholick Prelates. After the Death of *Flavianus*, *Porphyry*, *Alexander*, and *Theodoſius* ſucceſſively govern'd that Church to 427. *John*, who ſucceeded to the laſt, did at firſt ſupport *Neſtorius*, but afterwards forſook him. His Nephew *Domnus*, who ſucceeded him in 440, having been depos'd by *Dioſcorus* in a pack'd Council at *Epheſus*, in 449, did not enter into his Biſhoprick again; and *Maximus*, who was ordain'd in his Place, was acknowledg'd by the Council of *Chalcedon*. To *Maximus* ſucceeded *Martyrius*, who maintain'd the Determination of the Council of *Chalcedon*.

The See of *Conſtantinople*, after S. *Chryſoſtom*, was poſſeſs'd by *Arſatius*, who was only one Year Biſhop. *Atticus* ſucceeded him in 405, and peaceably enjoy'd that See to 427. He was ſucceeded by *Siſinnius*, who was not Biſhop long; *Neſtorius* ſucceeded to him in 428; he was depos'd, as you have heard, in the Council of *Epheſus* in 431, and *Maximianus* was ordain'd in his Place: He dying in 434, was ſucceeded by *Proclus*, who died the 24th of *October* 447. After his Death *Flavianus* was ſet upon the Throne of the Church of *Conſtantinople*. I have already told you how he was treated by *Dioſcorus*, in the little Council of *Epheſus*. *Anatolus* (altho' ordain'd in his Place againſt the Rules) was acknowledg'd by the Council of *Chalcedon*, and maintain'd the Determination of that Council. *Gennadius*, who ſucceeded him, died in 471. The famous *Acatius* was put in his Place.

As to the See of *Jeruſalem*, *John*, Succeſſor to S. *Cyril*, govern'd that Church thirty Years, 'till 416: He was ſucceeded by *Prialus*, who was not eight Years in the See. To him ſucceeded *Juvenal* in 424, who aſſiſted at the Councils of *Epheſus* and *Chalcedon*. In 457 he was ſucceeded by *Anaſtaſius*.

Q. Why have you carried the Succeſſion of the Biſhops of the great Sees no farther down than towards 470?

A. Becauſe at that Time thoſe Churches fell into great Con-

Confuſion by the Cabals of the Hereticks, who took Poſſeſſion of them. The Church of *Antioch* was the firſt that ſuffer'd this Misfortune. *Peter*, ſirnam'd the *Fuller*, who came to *Antioch* with *Leo* II, General of the Militia, in 471 uniting with the *Apollinariſts*, made a ſtrong Party there for the *Eutychians*, and rais'd a Schiſm in the Church of *Antioch* in the Abſence of *Martyrius*, who was gone to *Conſtantinople* about the Affairs of his Church.

Altho' *Martyrius* was well receiv'd by the Emperor *Leo*, and obtain'd an Edict obliging the Monks not to quit their Monaſteries to raiſe Troubles at *Antioch*; nevertheleſs he found ſo much Diviſion in his Church, that he laid down the Government of it, retaining only the Quality of Biſhop. *Peter* the *Fuller* preſently took Poſſeſſion of the Church of *Antioch*, as being vacant by the Demiſe of *Martyrius*. The Emperor *Leo* being inform'd of it, call'd a Council at *Antioch*, in which *Peter* the *Fuller* was depos'd, and *Julian* ordain'd in his Place. The former was baniſh'd to *Oaſis*, where he continu'd till the Death of the Emperor *Leo*, and even till the beginning of the Reign of *Zeno*: But *Baſiliſcus* taking Poſſeſſion of the Empire, recall'd *Timotheus Æluru*s, and *Peter* the *Fuller*, and reſtor'd them, the former to the See of *Alexandria*, and the latter to that of *Antioch*. That Emperor wrote a Circular Letter againſt the Council of *Chalcedon*, which was ſign'd by theſe two Biſhops, and *Anaſtaſius* of *Jeruſalem*: Their Example was follow'd by near 500 Biſhops; but *Acatius* of *Conſtantinople*, and ſeveral other Biſhops, did not approve the Condemnation of the Council of *Chalcedon*, and *Baſiliſcus* himſelf was forc'd to revoke it. *Zeno* being mounted on the Throne again, re-eſtabliſh'd the Affairs of the Catholicks: *Peter* was driven from *Antioch*, as well as *John* Biſhop of *Apamea*, who had poſſeſs'd himſelf of the See of *Antioch*, and depos'd *Peter* three Months before. *Stephen* I. was ordain'd in their Place, and wrote to *Acatius*, who approv'd his Ordination. *Stephen* was kill'd in his Church in 479, by the Hereticks who took part with *Peter* the *Fuller*. The Emperor *Zeno* irritated at that Sedition, ſent Troops to *Antioch* to revenge the Death of *Stephen*. He baniſh'd *Peter* the *Fuller* to *Pityuntum* in *Pontus*, and made *Acatius* ordain *Stephen* the younger,

younger, and afterwards *Calendion*, Bishop of *Antioch*. The Bishops of the *East* pretending to be ignorant of that Ordination, rais'd *John Codonatus* to the See of *Antioch* in 482. *Timothy* of *Alexandria* dying in 477, the *Eutychians* ordain'd in his Place *Peter Mongus*; but *Zeno* recall'd *Timotheus Salophaciolus*, who died in 482. The Catholicks ordain'd in his Place *John Talaia*, who neglecting to write to *Acatius*, the latter perſuaded the Emperor *Leo* to re-eſtabliſh *Peter Mongus* upon the See of *Alexandria*, on promiſing to own the Council of *Chalcedon*, and to procure Union. He ſign'd the Decree of Union drawn up by Order of the Emperor *Zeno*, in which no mention was made of the Council of *Chalcedon*, altho' the Belief of the Incarnation was there explain'd in a Catholick manner. *Acatius* own'd *Peter Mongus* for lawful Biſhop of *Alexandria*. This was what made him and the Biſhop of *Rome* fall out, to whom *Talaia* fled for Refuge. *Talaia* preſented a Petition to Pope *Felix* III. againſt *Acatius*, who ſent two Legates to the Emperor, *Vitalis* Biſhop of *Trent*, and *Miſenus* Biſhop of *Cumes*, to demand the Re-eſtabliſhment of *Talaia*, and the Confirmation of the Council of *Chalcedon*. Thoſe Legates communicated with *Acatius* and *Peter Mongus*, againſt the Orders they had receiv'd to the contrary. *Felix* was very much diſpleas'd with them for it, and upon their return to *Italy*, he depos'd them in a Council held in 484, and condemn'd *Peter Mongus*, and *Peter* the *Fuller*, who had been re-eſtabliſh'd in the See of *Antioch* in 484. He likewiſe pronounc'd a Sentence of Excommunication and Depoſition againſt *Acatius*, but it was not executed; for *Acatius* continu'd in the Poſſeſſion of the See of *Conſtantinople*. Thus the Patriarchs of *Alexandria*, *Antioch*, and *Conſtantinople*, continu'd out of Communion with the Biſhop of *Rome*, and with them the Patriarch of *Jeruſalem*, and all the other Biſhops of the *Eaſt*. *Peter* the *Fuller* died in 486, and was ſucceeded by a Man of the ſame Communion, call'd *Palladius*: *Peter Mongus*, after having diſſembled for ſome time, openly declar'd himſelf againſt the Council of *Chalcedon*. *Acatius* dying in 488, *Flavitas*, who was ordain'd in his Place, was deſirous of being reconcil'd with *Felix*, and wrote him

him a Synodical Letter; but he receiv'd no Anſwer, for he died the ſame Year. *Euphemius*, who ſucceeded him, wrote to Pope *Gelaſius*; and the Pope anſwer'd him, but would not unite with him, till he had firſt condemn'd ſuch as communicated with the *Eutychians*. There were at that time three Parties in the *Eaſtern* Church; ſome receiv'd the Council of *Chalcedon*, others condemn'd it, and a third ſort kept to *Zeno*'s Decree of Union, without medling with the Council of *Chalcedon*. The Emperor *Anaſtaſius* approv'd of thoſe who held the Edict of Union, and declar'd againſt thoſe who either own'd or condemn'd the Council of *Chalcedon*. *Peter Mongus* openly anathematiz'd the Council of *Chalcedon*. *Euphremius* Patriarch of *Conſtantinople* had a mind to depoſe him but his Death, which happen'd in 490, prevented his Condemnation. *Athanaſius*, who ſucceeded him, and two other Patriarchs of *Alexandria*, call'd *John*, who follow'd him, receiv'd the Emperor *Zeno*'s Decree of Union, were Enemies to the Council of *Chalcedon* and retain'd the Name of *Peter Mongus* in the *Dypticks*. *Euphemius* Patriarch of *Conſtantinople* own'd the Council of *Chalcedon*, and condemn'd *Eutychianiſm*, but would not condemn the Memory of *Acatius*. *Anaſtaſius* baniſh'd him in 495, and *Macedonius* was put in his Place. *Flavianus* ſucceeded *Palladius* in the Patriarchate of *Antioch* in 496. Both the one and the other were for the Council of *Chalcedon*, and were depos'd by the Intrigues of *Severus*, as we ſhall ſee in the next Century.

CHAP. V.

Of the Councils holden in the Fifth Century.

Q. YOU have given me a Hiſtory of the General Councils held in the fifth Century, and mention'd ſeveral Councils which enter'd into the Account of the Conteſts which aroſe in that Age: Were there no Councils that had no other End but to frame Rules about Diſcipline?

A. You

A. You need not doubt of it. The Rule eſtabliſh'd by the Council of *Nice* about holding of Provincial Councils was obſerv'd in this Century; but the Acts of thoſe Councils are not come down to us. However, the Rules of ſeveral of them have been preſerv'd. As they were exact in *Africa* in holding of Councils, not only in every Province, but alſo in holding Councils of ſeveral Provinces, which they call'd General Councils; and as the Biſhops of thoſe Councils applied themſelves to make Rules to maintain Order and Diſcipline in the Churches of *Africk* (Rules which were every where eſteem'd) we have many Canons of thoſe Councils. We have five Canons of a Council held at *Mileva* in 402. A Council held at *Carthage* in 405. made ſeveral uſeful Rules; as did that which was held in the ſame City in 407. There were likewiſe other Councils held the following Years at *Carthage* againſt the *Donatiſts* and *Pelagians*: Thoſe of 418 and 419 maintain'd, againſt the Popes *Zozimus* and *Boniface*, the Rights of the Biſhops in the Judgments given againſt the Clergy, and even againſt Biſhops, by the Provincial Councils; and oppos'd the Right of Appeal or Reviſion, which thoſe Popes pretend'd to in conſequence of the Canons of the Council of *Sardica*, which they made to paſs for the Canons of the Council of *Nice*.

Q. Thoſe Councils are a Proof of the Application of the Biſhops of *Africa* to maintain Eccleſiaſtical Diſcipline in their Country. Have we the like Examples of Paſtoral Vigilance in the other Parts of the Empire?

A. The Biſhops of *Gaul* did not yield in any thing to thoſe of *Africa*, in their Application in making wiſe Rules about Diſcipline. After the Church of *Africa*, which was oppreſs'd by the *Vandals*, was no more in a condition to hold Councils, the Decrees whereof might be uſeful to the whole Church; God permitted the Church of *Gaul* to ſucceed to it, if we may ſay ſo, in that Duty. In the Year 439 there was a Council held at *Riez*, which maintain'd the Eccleſiaſtical Rules touching the Ordination of Biſhops, declaring the Ordination of *Armentarius* to the Biſhoprick of *Ambrun* null, which had been perform'd by two Biſhops, without the Conſent of the Biſhops of the Province. They only left him the Title of *Chorepiſcopus*, and

and to prevent a like Diſorder for the future, the Council forbid any Biſhop to come to a vacant Church, without being invited thither by Letters from the Metropolitan. *Hilarius* Biſhop of *Arles* held a Council of ſixteen Biſhops at *Orange* in 441, the thirty Canons whereof contain very remarkable Points of Antient Diſcipline. They import, that Prieſts, in the Biſhop's Abſence, may confirm Hereticks that return to the Church by Chriſm, and Benediction, when they are dangerouſly ill: That the Biſhop ſhall anoint thoſe with Chriſm, at the Sacrament of Confirmation, who were not anointed at Baptiſm; but that the Repetition of Unction, when it has been perform'd at Baptiſm, is not neceſſary; or that, according to ſome, it is neceſſary; but the firſt Reading is the moſt natural. That Penitents, who are dangerouſly ill, ſhall receive the Communion without Impoſition of Hands, and ſhall continue in Penance if they recover. That when a Clergyman demands Penance, it ſhall be not denied him; that ſuch as fly for ſhelter into Churches, ſhall not be deliver'd up. That a Biſhop has no Right to ordain a Clergyman who lives in another Dioceſe, nor to receive a Perſon excommunicated by another Biſhop. We likewiſe find ſeveral other Rules there about the Adminiſtration of the Sacraments to Catechumens, Energumens, and Penitents; others about the Celibacy of Deacons, the Profeſſion of Widows to the Biſhop, and the Ordination of Deaconneſſes, which is there forbidden. The Council of *Vaiſon* in 442, that of *Arles* held ſome time after, that of *Angers* in 453, the third Council of *Arles* in 453, that of *Tours* in 461, and that of *Rennes* held a little after, made ſuch like Rules, by which they confirm'd and renew'd ſeveral important Points of antient Diſcipline.

CHAP.

CHAP. VI.

Of Persons illustrious for Piety and Learning, who flourish'd in the fifth Century.

Q. I Don't doubt but an Age so enlighten'd as that you have been giving me a History of, has produc'd great Men. You have already mention'd several of them. Pray give me a more particular Detail of those who have render'd themselves remarkable by their Works.

A. The Church was never more fruitful in great Men than at the Beginning of this Century. 'Tis to the Authors of that Time that we are oblig'd for what is most Sublime in our Theology. 'Tis they who have clear'd up all the Mysteries, who have fix'd the most proper Terms to explain them, who have establish'd Principles, drawn Consequences, and rejected the opposite Errors. 'Tis they who have set the Christian Morality in the clearest Light, and who maintain'd it with an Eloquence equal to that of the greatest Orators, and with lively and ingenious Sentences. The Fathers who flourish'd at that Time have been consider'd in After-Ages, as the Rule and Model which we ought to follow. Those who succeeded them formed themselves upon them, and drew their Doctrine from that Source.

Q. Who are the most considerable Authors in the Beginning of this Century?

A S. *John Chrysostom* for the *Greeks*, S. *Jerom* and S. *Augustin* for the *Latins*.

Q. Pray entertain me with the Life and Works of those great Men.

A. I have already given you an Account of the Facts of the Episcopal Life of S. *John Chrysostom*; I shall now give you some which regard his private Life and Writings. He was call'd *Chrysostom* because of his Eloquence. He was from *Antioch*: His Father's Name was *Secundus*, and his Mother's *Anthusa*. He lost his Father when he was

was very Young; his Mother took care to Educate him in Chriſtianity. He ſtudied Rhetoriek under *Libanius*, and Philoſophy under *Andragathius*, both very Famous in their Profeſſions. *John* deſign'd at firſt to come to the Bar; but he ſoon chang'd his Reſolution, and took to the Eccleſiaſtical State. He left the School of *Libanius* to ſtudy the Holy Scripture, and put himſelf under the Direction of *Diodorus* and *Carterius*, Superiors of the Monks who were in the Suburbs of *Antioch*. He was afterwards baptiz'd and ordain'd Reader by *Meletius*. An Aſſembly of Biſhops having caſt their Eye upon him to make him a Biſhop, he retir'd in 374. and liv'd four Years upon a Mountain with a ſolitary old Man. He afterwards made choice of a frightful Cave for his Abode. He return'd to *Antioch* about the Year 380. He was ordain'd Deacon by *Meletius*. After the Death of *Meletius*, *Flavianus* ordain'd him Prieſt: When he receiv'd that Order, he gave himſelf wholly to Preaching, and acquir'd ſo much Reputation, that after the Death of *Nectarius*, Patriarch of *Conſtantinople*, he was elected by common Conſent to fill that See. The Emperor was oblig'd to make uſe of his whole Authority to get him out of *Antioch*, and was forced to carry him away privately. I have already given you an Account of what he did, and what befel him during his Epiſcopate; and ſo I have no more to do but to give you an Account of his Works. He made Homilies upon moſt part of the Old and New Teſtament, and abundance of Sermons upon divers Points of Doctrine, Morality, upon the Myſteries and Saints. He wrote particular Works againſt the *Jews*, *Gentiles*, and thoſe who found fault with a Monaſtick Life; ſix Books concerning the Prieſthood, Diſcourſes upon Compunction of Heart, upon Providence and Virginity. Some other Moral Pieces, and ſeveral Letters. We have moſt of his Works in *Greek*; but there are in the Collection of them ſeveral Homilies which are not his; any more than the Liturgy which is attributed to him.

Q. What is the Character of S. *Chryſoſtom*'s Works?

A. That Father is one of the moſt Eloquent Chriſtian Orators; and his Eloquence is ſo much the more valuable, as it is Natural, without Affectation, without Conſtraint,

ſtraint, and without Obſcurity. He teaches the Principal Truths of Chriſtianity with admirable Clearneſs. He treats largely and with force, the chief Points of Morality; his Inſtructions are eaſie, his Deſcriptions and Narrations agreeable; his Movements ſo ſweet and inſinuating, that one is pleaſed with being overcome by them. He applies himſelf to explain the Text of the Holy Scripture in the literal Senſe, without puzzling himſelf with Allegorical and Myſtical Senſes, as moſt of the Preachers did who went before him. After expounding the Text, he commonly enters upon a Point of Morality, which he treats of at large. This is the Method he obſerves in his Homilies. If you would know more of the Writings of Saint *Chryſoſtom*, you may conſult *Du Pin's Bibl. Auteurs Eccleſ.*

Q. Since you will not enlarge further upon S. *Chryſoſtom*, pray come to S. *Jerom*. I have heard a great deal concerning the Learning of that Father.

A. S. *Jerom* was from *Stridon*, a City ſituated upon the Confines of *Pannonia* and *Dalmatia*. He came into the World in 340. His Father *Euſebius* took great Care of his Education; and after having had him inſtructed in the firſt Rudiments of the Languages in his own Country, he ſent him to *Rome*, where he was Scholar to the famous *Donatus*, under whom he made wonderful Progreſs in the Study of the *Belles Lettres*. He receiv'd Baptiſm at *Rome*, took a Journey into *Gaul*, returned to *Rome*, where he collected a fine Library, with deſign to paſs the reſt of his Days in ſtudying. In order to do this with the greater Tranquility, he retir'd into the *Eaſt*, and after having travell'd and liv'd ſome time at *Antioch*, he confin'd himſelf in the Solitudes of *Syria*, which were only inhabited by Monks. He ſpent four Years there. 'Twas at that time that he learn'd the Elements of *Hebrew*. He return'd afterwards to *Antioch*, where he follow'd the Party of *Paulinus*, according to the Advice of Pope *Damaſus*. *Paulinus* ordain'd him a Prieſt, but S. *Jerom* accepted of it only on this Condition, That he ſhould not be oblig'd to perform any of the Functions of his Miniſtry. He ſoon left *Antioch* to go to *Bethlehem*, where he had his ordinary Abode. He went to *Conſtantinople*, where he convers'd with S. *Gregory* of *Nazianzen*,

zianzen. Coming to *Rome* under the Pontificate of *Damaſus*, that Pope kept him with himſelf. After the Death of that Pope, S. *Jerom* return'd to the *Eaſt*. He paſs'd through *Antioch*, travell'd into *Egypt*, and return'd to *Bethlem*, where the Ladies *Paula*, *Euſtochium*, and *Melania* came to viſit him. He liv'd ſome time in that Place in a little Cell, but the number of thoſe who came to embrace the ſame kind of Life encreaſing, *Paula* built a Church, and four Monaſtries there, one for Men, and three for Women. Then S. *Jerom* perfectly enjoying the Repoſe he had wiſh'd for, continu'd his Labours, and compos'd moſt of his Works upon the Scripture. He died very old, in the Year 420.

Q. What did S. *Jerom* particularly apply himſelf to in his Solitude?

A. He not only labour'd a great deal upon the Holy Scripture, but likewiſe attack'd the Errors which aroſe in his Time. He refuted *Helvidius*, who maintain'd That the Virgin *Mary* had Children by her Husband *Joſeph*, after the Birth of Jeſus Chriſt; *Jovinianus*, who made the State of married Women to be equal to that of Virgins, and taught that a baptiz'd *Chriſtian* could not loſe Righteouſneſs; that abſtaining from certain Meats was needleſs, and that the Happineſs of all the Saints is equal; *Vigilantius*, Prieſt of *Barcelona*, who condemn'd the Worſhip paid to Relicks and Saints; and the Diſciples of *Montanus*, who advanc'd ſeveral Errors. He had a ſhare in the Controverſie about the three Hypoſtaſes; and took part with *Paulinus*. He attack'd the *Luciferians* and *Pelagians*. But the warmeſt Controverſie which he had was that againſt *John* of *Jeruſalem* and *Ruſinus*, with relation to the Books of *Origen*. He had likewiſe ſome Diſputes with S. *Auguſtin*.

Q. Seeing S. *Jerom* had ſo many Enemies to deal with, how could he apply himſelf to other Works?

A. His Polemical Works are not the Principal Part of his Compoſures. He wrote abundance of Critical Works upon the Scripture, and Commentaries upon the Prophets, the Goſpel of S. *Matthew*, and ſome of S. *Paul's* Epiſtles. He made two *Latin* Tranſlations of the whole Bible; one according to the Septuagint, and another accord-

ing to the *Hebrew* Text, which is that which has been ſince receiv'd by the *Latin* Church. He reviſ'd the antient *Latin* Verſion of the New Teſtament, and reform'd it upon the *Greek* Text. He likewiſe tranſlated into *Latin* the Chronicle of *Euſebius*, ſeveral of *Origen*'s Homilies, and the Books of *Didymus* concerning the Holy Ghoſt.

Q. S. *Jerom* muſt have had a great deal of Learning and Ingenuity, to be able to compoſe ſo many different Works.

A. He is without Diſpute the moſt Learned of all the Fathers. He was very well skill'd in the Languages: He had abundance of the *belles lettres*: He was very much converſant in Eccleſiaſtical and Prophane Hiſtory, and very learn'd in Philoſophy. The *Greek* and *Latin* Poets, Hiſtorians, Orators and Philoſophers, were all equally familiar to him: He wrote with abundance of Purity, Vivacity and Agreeableneſs: He was vehement in Controverſie, ſevere in his Morals, and exact in his Criticiſm.

Q. I now expect to hear what you have to ſay of the Life and Writings of S. *Auguſtin*, whoſe Reputation amongſt us ſurpaſſes that of the other Fathers.

A. Before we come to that Father, I ſhall join with S. *Jerom*, his Antagoniſt *Rufinus*, ſirnam'd *Toranus*, or *Tyranius*, Prieſt of *Aquileia*. He embrac'd the Monaſtick Life, and was baptiz'd in a Monaſtry about the Year 370. He went from *Rome* in 372, with *Melania*, to go into *Egypt* to viſit the Hermits of the Deſart of *Nitria*. He came from *Egypt* into *Paleſtine*, and ſtaid twenty five Years at *Jeruſalem*, in the Houſe of *Melania*. He read and admir'd *Origen*'s Works, and ſet about tranſlating of them. 'Twas this that made him fall out with S. *Jerom*. However they were reconcil'd before *Rufinus* left *Paleſtine* to return to *Rome*: He arriv'd there with *Melania* in 397. There he publiſh'd the Tranſlation of the firſt Book of *Origen*'s Apology, which bears the Name of *Pamphilus*, with a Letter ſhewing that the Works of *Origen* had been falſified, and a Tranſlation of the Books of Principles, to which he join'd a Preface which ſhock'd S. *Jerom*, who immediately wrote his Apology; in anſwer to which *Rufinus* wrote two Books, which he entituled *Invectives*. So long as Pope *Siricius* liv'd, *Rufinus* was in Quiet; he had even

even a Letter of Communion from that Pope, with which he retir'd into *Aquileia*. After the Death of *Siricius*, *Anaſtatius* baniſh'd *Rufinus*, and condemn'd him. However *Rufinus* preſerv'd his Rank as a Prieſt, in the Church of *Aquileia*, until the *Viſigoths* ravaging *Italy* in 409, he was oblig'd to retire into *Sicily*, where he died in the Year 410.

Q. What are the Works which *Rufinus* publiſh'd?

A. They are of two ſorts; Tranſlations of *Greek* Authors, and Works of his own Compoſing: He tranſlated the Works of *Joſephus*, the Eccleſiaſtical Hiſtory of *Euſebius*, the Recognitions attributed to S. *Clement*, the Sentences of *Sixtus* the *Pythagorean*, *Origen's* Book of Principles, the firſt Book of *Pamphilus's* Apology, the Orations of S. *Gregory* of *Nazianzen* the Aſcetick Rules of S. *Baſil*, and ſome other Treatiſes of thoſe two Fathers of the Church, the Sentences of *Evagrius* Biſhop of *Pontus*, and ſome other Works. The Works of his own compoſing are two Books of Eccleſiaſtical Hiſtory, to continue that of *Euſebius*; two Books of Invectives againſt S. *Jerom*; an Apology to Pope *Anaſtatius*, the Explanation of the Creed; the Explication of *Jacob's* Bleſſings; Commentaries upon the Prophets *Hoſea*, *Joel*, and *Amos*; and a Commentary upon the Seventy five firſt *Pſalms* is likewiſe attributed to him, but they cannot be his, becauſe we find in them entire Periods taken out of S. *Auguſtin's* Commentaries upon the *Pſalms*, and out of the Morals of S. *Gregory*.

Q. What is your Opinion of *Rufinus*?

A. It muſt be own'd he was one of the ableſt Men of his Age. The *Latin* Church is oblig'd to him for the Knowledge of the principal *Greek* Authors, and particularly for the Hiſtory of the Church. He has been accus'd by ſeveral of having been the Author of the Errors of *Pelagius*; but perhaps the Faults of the Scholar are imputed to the Maſter.

Q. Let us come at laſt to S. *Auguſtin*.

A. S. *Auguſtin* was born at *Thagaſte*, a City of *Numidia*, under the Empire of *Conſtantius*, the 13th of *November* 354. His Father, a Burgeſs of that City, was call'd *Patricius*, and his Mother *Monica* was a Woman of great Virtue. This holy Woman took pains to inſtruct her Son in the Principles of the Chriſtian Religion: He got him-

ſelf put in the Rank of the *Catechumens*, ſo that falling dangerouſly ill, he earneſtly ask'd for Baptiſm; but the violence of the Diſtemper ceaſing, his Baptiſm was delay'd to another Time. His Father, who was not yet baptiz'd, made him Study at *Thagaſte*, *Madaura*, and afterwards at *Carthage*. S. *Auguſtin* having read *Cicero's* Books of Philoſophy, began to have a Love for Wiſdom. Then he ſet about reading the Holy Scripture; but not reliſhing it, he ſuffer'd himſelf to be ſeduc'd by the *Manicheans*. When he was nineteen Years of Age, he return'd to *Thagaſte*, where he taught Grammar, and frequented the Bar. He afterwards taught Rhetorick at *Carthage* with Applauſe. He was ſtill engag'd in the Errors of the *Manicheans*; but he began to be undeceiv'd by a Conference he had with one *Fauſtus* a *Manichean*, about the Year 383. The Inſolence of the Scholars at *Carthage* made him take a Reſolution to go to *Rome* againſt his Mother's Will. He had ſome Scholars there; but knowing they were diſhoneſt enough to go away without paying, he ſought to ſettle elſewhere. He was choſen to be Profeſſor of Rhetorick at *Milan*. There he was touch'd by the Sermons of S. *Ambroſe*. He reſolv'd to quit the Sect of the *Manicheans*. The Converſion of two of his Friends affected him, and the reading of S. *Paul's* Epiſtles finiſh'd that great Work in the 32d Year of his Age. When the Vacation was come in 386, he retir'd into the Houſe of *Verecundus*, where he ſeriouſly apply'd himſelf to find out the Truth, and prepare himſelf for Baptiſm, which he receiv'd at *Eaſter* in 387. His Mother came to ſee him at *Milan*, and he loſt her at *Oſtia*, where he went to embark in order to return to his own Country. He arriv'd in *Africa* about the end of the Year 388. After having paſs'd thro' *Carthage*, he went to live at *Thagaſte*, where he continu'd three Years in Society with ſome of his Friends, exerciſing themſelves in Faſting, Prayers, and other pious Works, and applying themſelves Day and Night to meditate upon the Law of God. *Valerius* Biſhop of *Hippo* ordain'd him Prieſt againſt his Will, in the beginning of the Year 391. He ſettled a Monaſtry for a Society of Perſons who had all Things in common, and renounc'd poſſeſſing any thing in Property. *Valerius*, who deſtin'd

S. *Auguſtin*

S. *Auguſtin* to Preach in his Place, allow'd him to do it in his Preſence, contrary to the Cuſtom of the Churches in *Africa*. He explain'd the Creed in a general Council of *Africa*, that was held in 393. *Valerius*, fearing that he might be prefer'd to be a Biſhop of another Church, would needs have him to be his Coadjutor or Colleague, and caus'd him to be ordain'd Biſhop of *Hippon* by *Megalius* Biſhop of *Calame*, then Primate of *Numidia*, in the Year 395. S. *Auguſtin* died the 28th of *Auguſt* in 430, aged Seventy ſix, having the misfortune to ſee his Country invaded by the *Vandals*, and the City where he was Biſhop beſieg'd for ſeveral Months.

Q. Every body knows that S. *Auguſtin* is one of the Fathers that writ moſt. Can you give me a Detail of his Works?

A. I cannot do that better than by following the Volumes of his Works, according to the laſt Edition. They are divided into ten Tomes; the firſt contains the Works he compos'd before he was a Prieſt, with the Books of his Retractations and Confeſſions, which ſerve as a Preface to all his Works; for the Confeſſions contain the principal Circumſtances of his Life; and the Retractations are a Review, made by himſelf, of all his Works. The firſt Works of that Tome are Philoſophical Treatiſes, *viz.* Three Books againſt the Academicks; a Book of the ſupreme Happineſs; a Treatiſe of Providence, by the Title of Order; the Soliloquies; a Diſcourſe on the Immortality of the Soul; another Treatiſe upon the Nature and Properties of the Soul; a Treatiſe of Muſick; a Book entituled, *The Maſter*, written by way of Dialogue between himſelf and his Son *Adeodatus*, to ſhew that it is not Men, but eternal Truth that inſtructs us; thoſe Works are follow'd by Treatiſes which have a greater Affinity with Divinity, *viz.* Three Books concerning Free-Will; the firſt written at *Rome* in 387, and the other two in *Africa* in 395. Two Books of the Creation, againſt the *Manicheans*; a Treatiſe of the Manners of the Church, and another of the Manners of the *Manicheans*; an excellent Treatiſe of the true Religion, which is the laſt he wrote before his being a Prieſt.

The ſecond Tome of S. *Auguſtin*'s Works contains his Letters, diſpos'd in a Chronological Order. Thoſe Letters are an inexhauſtible Source of Principles, Rules, Precepts, and Maxims upon the Doctrines of Religion and the Diſcipline of the Church, upon the Morality of Jeſus Chriſt, and the Conduct of Life.

The third Tome comprizes his Diſcourſes upon the Holy Scripture: They have put at the beginning the four Books of the Chriſtian Doctrine, which contain the Rules and Precepts that he thought were neceſſary to be follow'd in order to underſtand and explain the Holy Scriptures. This Treatiſe is follow'd by S. *Auguſtin*'s Commentaries upon ſeveral Books of the Old and New Teſtament, *viz.* Upon *Geneſis*, and the firſt ſeven Books of the Bible, and upon the Book of *Job*; and a Harmony of the four Evangeliſts; an Explanation of Chriſt's Sermon on the Mount; Queſtions upon the Goſpels of S. *Matthew* and S. *Luke*; Homilies upon the Goſpel of S. *John*, and the Epiſtle of that Apoſtle; and an Explication of ſeveral difficult Paſſages of the Epiſtle to the *Romans*; with a larger Commentary upon that Epiſtle, and upon the Epiſtle to the *Galatians*.

The Explications of the *Pſalms* make the fourth Volume. Theſe are Diſcourſes to the People, in which he treats of divers Matters, and not a literal Commentary upon the *Pſalms*.

The fifth Volume contains his Sermons.

The ſixth contains his Dogmatical Works upon ſeveral Points of Morality or Diſcipline, *viz.* Anſwers to eighty three Queſtions upon different Points of Doctrine; two Books of Queſtion directed to *Simplicianus*; an Anſwer to eight Queſtions of *Dulcitius*, an *African* Tribune; a Diſcourſe about believing thoſe things which we do not know; an Explication of the Creed; a Treatiſe of Faith and good Works; a Manual, or Treatiſe of Faith, Hope and Charity; the Chriſtian Warfare; an Inſtruction for thoſe who do not underſtand Religion; a Treatiſe of Continence; two Books againſt *Jovian* about the Bond of Marriage, followed by his Book of Virginity, with a Book concerning the Advantages of Widowhood; two Books of Adulterous Marriages, in which he handles the Queſtion of Divorce; two Books againſt Lying; a Diſcourſe

courſe upon the Labour of the Monks; a Book about the Predictions of Demons; and a Work about the Care we ought to have of the Dead, in praying and offering Sacrifices for them.

The ſeventh Tome contains S. *Auguſtin*'s Great Work, of the *City of God*, divided into twenty two Books; whereof the firſt ten were wrote to refute thoſe who at that time ſaid the Worſhip of the Gods was neceſſary; that the taking of *Rome*, and the other Misfortunes which happen'd at that time, proceeded only from their aboliſhing of it, and that that Worſhip might be uſeful for another Life. The twelve laſt contain the Hiſtory of the Birth, Progreſs and End of the two Cities, *viz.* that of God, and that of the World. Theſe Books are very uſeful and agreeable, by the ſurprizing Variety of Matters, the great Number of Facts they contain, and the judicious Reflections which S. *Auguſtin* makes upon the Opinions which he relates.

The eighth Tome contains the Writings of S. *Auguſtin* againſt Hereticks, except thoſe which are againſt the *Donatiſts* and *Pelagians*. The Editor has put at the Beginning the Diſcourſe of all the Hereſies, inſcrib'd to *Quodvultdeus*, which contains a compendious Hiſtory of all the Hereſies; it is follow'd by his Diſcourſes againſt the *Jews*; then follow his Works againſt the *Manicheans*, *viz.* A Diſcourſe of the Uſefulneſs of Faith, which attacks the Foundation of the *Manichean* Hereſie; his Book of two Souls, which refutes their Error about the two Souls which they admitted in Man; a Conference with *Fortunatus* upon the Origin of Evil; a Diſcourſe againſt *Adimantus*, to reconcile the pretended Contradictions which that Diſciple of *Manicheus* had obſerv'd between the Old Teſtament and the New; a Refutation of the Letter of *Manicheus*, which he entiled, *The Epiſtle of the Foundation*; thirty three Books againſt the Writings of *Fauſtus* the *Manichean*; the Heads of a Diſpute which S. *Auguſtin* had in 404 with a *Manichean* call'd *Felix*; a Treatiſe of the Nature of Good, againſt the *Manicheans*; a Letter to *Secundus*, containing the Motives he had to quit *Manicheiſm*; a Diſcourſe againſt one who maintain'd, That God had not created the World, nor given the Law, an Author to whom S. *Auguſtin* gives

the Name of *Adverſary of the Law and the Prophets*; the other Hereticks whom S. *Auguſtin* attacks in the Works contained in this Volume, are the *Priſcillianiſts* and *Origeniſts*, upon the Nature of the Soul and the End of the Puniſhments of the Devils, and the *Arians* againſt whom he wrote fifteen Books of the Trinity.

The ninth Volume of S. *Auguſtin*'s Works contains the Diſcourſes of that holy Father againſt the *Donatiſts*. 'Tis well known that S. *Auguſtin* was the *African* Biſhop who labour'd moſt to confound and convert them; this he did by his Sermons, Conferences with them and by his Writings, which he compos'd on purpoſe to refute them: Among thoſe Writings, the firſt are the three Books which he wrote againſt the Epiſtle of *Parmenianus*, Succeſſor to *Donatus* in the See of *Carthage*; they are follow'd by ſeven Books concerning Baptiſm, to prove that Baptiſm adminiſtred by Schiſmaticks and Hereticks is valid; three Books againſt the Letter of *Petilianus*, Biſhop of the *Donatiſts* at *Cirtha*; a Grammarian, call'd *Creſconius*, having undertaken the Defence of *Petilianus* againſt S. *Auguſtin*'s firſt Diſcourſe, that Father refutes him in three Books; he likewiſe attacks *Petilianus* in a diſtinct Work, upon the Queſtion concerning the Validity of the Baptiſm of Hereticks. After the Conference at *Carthage*, he drew up an Abridgment of what had been ſaid in the three Days Conference; he likewiſe compos'd a Diſcourſe with the ſame Deſign againſt the *Donatiſts*, wherein he makes ſeveral Reflections upon the *Carthage* Conference, entirely to diſabuſe the People of that Party; and, in fine, a Diſcourſe addreſs'd to *Emeritus*, a *Donatiſt* Biſhop, who had been one of the chief Defenders of the *Donatiſts*, in the Conference of *Carthage*, with whom S. *Auguſtin* had a particular Conference in 408. He likewiſe refuted, at the ſame time, the Letters which *Gaudentius* a *Donatiſt* Biſhop wrote to him for the Defence of his Party; and reply'd to a Treatiſe which that Biſhop wrote againſt his Anſwer.

The tenth Volume of S. *Auguſtin*'s Works contains his Writings againſt the *Pelagians*, whoſe principal Adverſary he was. The three Books of Merits, and Remiſſion of Sin, wherein he treats of the Baptiſm of Infants, writ-

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ten in 422, are his firſt Works againſt them; for he had not till then attack'd the *Pelagians* but in his Sermons or Conferences, as he obſerves himſelf in the Review of his Works. In that Work he ſettles the Neceſſity of Infant-Baptiſm for the Remiſſion of Original Sin, and that of the Grace of Jeſus Chriſt in order to be righteous. Count *Marcellinus* receiving theſe three Books from S. *Auguſtin*, had ſome Scruple at his ſaying, That, by the Aſſiſtance of Grace, Man could live without Sin, altho' no body in this World had arriv'd at that Perfection. S. *Auguſtin*, in his Anſwer to him upon that Queſtion, attacks thoſe who dar'd to advance, That we might fulfil the Commandments, and be juſt and virtuous, without the Aſſiſtance of the Grace of Jeſus Chriſt. This Book is entitled, *Of the Spirit and the Letter*; it was written in 413. Next Year two Religious, *Timaſius* and *James*, having been undeceiv'd by S. *Auguſtin*, as to the Errors of *Pelagius*, ſent him one of *Pelagius*'s Books, in which that Author defended the Power of Nature, in Prejudice to the Grace of Jeſus Chriſt. S. *Auguſtin* preſently ſet Pen to Paper to refute it, and upon that Occaſion compos'd a Book concerning Nature and Grace. After the Council of *Dioſpolis*, S. *Auguſtin* made a Diſcourſe, entitled, *The Acts of Pelagius*, in which he relates in what manner things went in that Council, and how *Pelagius* had deceiv'd the Biſhops, in profeſſing a Doctrine which he had attack'd in his Writings. S. *Auguſtin* likewiſe diſcover'd the Diſguiſes of *Pelagius* and *Celeſtius*, in his Treatiſe of the Grace of Jeſus Chriſt, and in that of Original Sin. He maintains againſt *Celeſtius*, in his Treatiſe of the Perfection of Righteouſneſs, That no Man was ever ſo perfect, as to paſs his whole Life without ſinning. In 418 he compos'd his Diſcourſe of Marriage and Concupiſcence, in Anſwer to that Objection of the *Pelagians*, If Concupiſcence is the Effect of Sin, and, If Children are born in Sin, how can we approve of Marriage, which is the Source and Effect of Sin? S. *Auguſtin* maintains, That tho' Concupiſcence be a Fault, and a Conſequence of Original Sin, yet we ought to approve of Conjugal Chaſtity, which makes a good uſe of a bad thing. *Julian*, Biſhop of *Eclana*, wrote four Books againſt that Work of S. *Auguſtin*'s: S. *Auguſtin* re-

ply'd to him in ſix Books. Before he had written them, Pope *Boniface* ſent him two *Pelagian* Letters, the one by *Julian*, and the other by eighteen *Pelagian* Biſhops. To refute them, S. *Auguſtin* immediately wrote four Books, which he ſent to Pope *Boniface*. The Opinions of S. *Auguſtin* being miſunderſtood, rais'd a Diſpute in the Monaſtry of *Adrumetum*, in 427; ſome were afraid leſt in defending Grace, they ſhould be oblig'd to deny Free-Will. To anſwer thoſe Difficulties, S. *Auguſtin* compos'd a Treatiſe of Grace and Free-Will; wherein he ſhews that Grace is not given but according to Merit. The reading of that Book did not yet ſettle Peace amongſt the Monks; for ſome ſtarting this Objection, If we cannot do good without the Grace of God, and cannot merit that Grace, no body ought to be either rebuked or corrected; S. *Auguſtin*, in order to ſolve this Difficulty, compos'd his Book of Correction and Grace. *Hilarius* and *Proſper* having wrote to S. *Auguſtin*, that ſeveral Catholicks in *Gaul* thought he had carry'd his Principles too far, he wrote his Book of the *Predeſtination of Saints*, and that concerning *the Gift of Perſeverance*; where he proves againſt the *Semi-Pelagians*, That the Beginning of Faith and Good-Will is a Gift of God, and that ſo our Predeſtination or Vocation and our Perſeverance do not depend upon our Merits, but upon the Grace of God. The laſt Effort of S. *Auguſtin* againſt the *Pelagians*, fell upon *Julian* his old Adverſary; who, to maintain the Quarrel he had begun, wrote eight Books againſt S. *Auguſtin*'s ſecond Book upon Marriage and Concupiſcence. S. *Auguſtin* refutes ſix of them. To the Books againſt the *Pelagians*, are join'd four Treatiſes about the Origin of the Soul, in which he refutes *Vincentius*, a Prieſt of *Mauritania Cæſarienſis*, who maintain'd that Children might be ſav'd without Baptiſm; That they were ſav'd or damn'd upon account of the Good or Evil they would have done if they had liv'd. There S. *Auguſtin* treats of the Origin of Souls, and thinks it is not certain that Souls are created the Moment they are put into the Body. Theſe are all the Works of S. *Auguſtin* contain'd in thoſe ten Volumes. There are at the end of each Volume ſeveral ſpurious Works, or Works which falſly bear S. *Auguſtin*'s Name.

Q. What

Q. What is the Judgment of the Church concerning S. *Auguſtin* and his Works?

A. The *Romiſh* Church has always had a ſingular Veneration for him. She has conſider'd him as the Doctor of Grace. The Councils and Popes have made uſe of his Terms to form their Deciſions. He had a great deal more Wit than Learning; for he did not underſtand the Languages, and had not read the Ancients much; but he ſettled grand Principles, from which he drew a great many Conſequences, and form'd juſt and coherent Syſtems. He fram'd, if we may ſpeak ſo, the Body of Divinity of the *Latin* Fathers who follow'd him; who not only drew from his Leſſons the Principles which they made uſe of, but often wholly copy'd him. In fine, when *Peter Lombard* made an Abridgment of Theology in the twelfth Century, he ſcarce did any thing but collect Paſſages from S. *Auguſtin*. And altho' S. *Thomas* and the other Scholaſticks took a different Method, yet for the moſt part they ſtuck cloſe to the Principles of S. *Auguſtin*, upon which they built their Theological Opinions.

Q. After enlarging upon the three principal Fathers of the fifth Century, pray tell me ſomething in few Words of the other Authors of that Age.

A. At the Beginning of this Century there was one *Evagrius*, born near the *Euxin* Sea, a Diſciple of the *Macarii*, who went to ſee *Melania* at *Conſtantinople*, about the Year 379, and retir'd into the Monaſtry of *Nitria*, where he ended his Days about the Year 406. He wrote ſeveral practical Books, of which we have nothing but the Fragments. The Hermit *Mark*, who wrote three Books of the ſpiritual Life. *Prudentius*, famous for his Chriſtian Poems, probably liv'd to the Beginning of this Century. *Antiochus* Biſhop of *Ptolemais* in *Phœnicia*, and *Severianus* Biſhop of the City of *Gabala* in *Celoſyria*, acquir'd at *Conſtantinople* by their Sermons a Reputation, which gave ſome Jealouſie even to S. *Chryſoſtom*. We have ſome Sermons of the latter among S. *Chryſoſtom*'s Works. *Aſterus*, Biſhop of *Amaſea*, a City of *Pontus*, likewiſe preach'd about the ſame time with the like Succeſs; we have ſome of his Sermons that are both uſeful and eloquent. We have only one Diſcourſe of

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Chromatius, Biſhop of *Aquileia*, one of the moſt eſteemed *Eaſtern* Biſhops. *Gaudentius*, elected Biſhop of *Breſcia* about the End of the fourth Century, has left us ſome Sermons that are not without Beauty. We have ſome Paſchal and Canonical Letters of *Theophilus*, Patriarch of *Alexandria*. His Diſcourſe againſt the *Anthropomorphites* is loſt. The learned *Theodorus*, Biſhop of *Mopſueſtes*, fill'd the World with Commentaries and controverſial Diſcourſes againſt the Hereticks; but the Condemnation of his Memory and Works has occaſion'd their being loſt. *Palladius*, ordain'd Biſhop of *Helenopolis* in 401, *Rufinus*'s Friend, *Origen*'s Defender, and Protector of S. *Chryſoſtom*'s Cauſe, wrote in 421 a Hiſtory of the Life, Actions, Miracles, and Diſcourſes of the holieſt Monks of the *Eaſt*, which he entitled, *The Lauſiack Hiſtory*. We doubt whether he be the ſame *Palladius* who wrote the Life of S. *Chryſoſtom*. *Sulpitius Severus*, Prieſt of *Agen*, illuſtrious for the Nobility of his Extraction, the Beauty of his Wit, and the Sanctity of his Life, flouriſhed at the ſame time with S. *Jerom* and *Rufinus*. He was Diſciple to S. *Martin*, whoſe Life he has written. He wrote an Abridgment of the Hiſtory of the *Jews*, and of the Church, to the Year 400, and ſome Letters. His Works are wrote with abundance of Purity and Politeneſs. He had the Art to join Perſpicuity with Brevity. S. *Paulinus*, Biſhop of *Nola*, deſcended of an illuſtrious Family of *Roman* Senators of that Name, was eſteem'd for his agreeable Letters and Poems. He was born at *Bourdeaux* in 353. He was not baptiz'd till 389; and afterwards retired into *Spain* with his Wife *Therafia*, where he embraced a voluntary Poverty, ſelling his Goods by little and little to diſtribute the Price of them to the Poor. The People of *Barcelona* forc'd him to be a Prieſt againſt his Will, in 393. Next Year he left *Spain* to come to *Italy*. After having paſs'd through *Milan* and *Rome*, he retir'd near *Nola*, into a Country Houſe, where he ſpent ſixteen Years in the Exerciſes of a Monaſtick Life. He was ordain'd Biſhop of *Nola* in 409, and after having ſuffer'd the Incurſions of the *Goths*, who took the City of *Nola*, he enjoy'd his Biſhoprick peaceably to 431. The Letters of S. *Paulinus* are written with abundance of Art and Elegance;

legance; they are full of Paſſages of Scripture, according to the Advice which S. *Jerom* gave him. He was valued and eſteemed by all the great Men of his Time. *Paulus Oroſius* a *Spaniſh* Prieſt of the City of *Tarragona*, Diſciple to S. *Auguſtin*, undertook, at the Requeſt of that holy Biſhop, to write a Hiſtory of the moſt remarkable Events from Jeſus Chriſt to his own Time, to ſhow that the taking of *Rome* by *Alarick*, and the other Misfortunes which befell the *Roman* Empire, did not proceed from neglecting the Worſhip of the Gods, as the *Pagans* gave out. In the Year 415, S. *Auguſtin* deputed him to go to S. *Jerom*, who was in *Paleſtine*, to ask his Opinion about the Origin of the Soul. He likewiſe wrote an Apology about Free-Will againſt *Pelagius*. His Stile is forced, but his Diction is pretty pure. *Syneſius* was amongſt the *Greek* Authors of that Time, what S. *Paulinus* was amongſt the *Latins*. He was originally of the City of *Cyrene*, a Platonick Philoſopher, and Scholar to the famous *Hypatia*, who was killed in *Alexandria* in a popular Sedition. After having ſpent Part of his Life in the Affairs of the World, he was converted, and made Biſhop of *Ptolemais* in 410. He was very unwilling to accept of that Charge, which appear'd to him to be contrary to the Philoſophical Life which he had embraced. He could not think of parting from his Wife, nor was he yet fully perſuaded of the Doctrines of the Chriſtian Religion. He believed that the Soul was created before the Body. He could not conceive that the World ſhould have an End, nor did he believe the Reſurrection of the Dead. He made uſe of thoſe Reaſons in order to prevent his being ordain'd a Biſhop. However they overlookt thoſe Excuſes or Pretences which he alledg'd, and if he really had thoſe Opinions, he chang'd them very ſoon. His Philoſophical Treatiſes have no great Relation to Eccleſiaſtical Hiſtory; but ſeveral of his Letters are wholly upon Eccleſiaſtical Affairs. The Stile of *Syneſius*, in the Opinion of *Photius*, is Great and Sublime, but ſomewhat Poetical; he excels particularly in Narrations and Deſcriptions. He was a Philoſopher, an Orator, and a Chriſtian; and perfectly join'd thoſe three Characters. S. *Iſidore* the Monk,

Biſhop

Biſhop of *Peluſium* or *Damietta*, a City of *Egypt* at the Mouth of the *Nile*, was alſo eſteemed not only for his auſtere Life, and his Piety, but likewiſe for the great Number of Letters he wrote upon Paſſages of the Holy Scripture, upon the Doctrine and Diſcipline of the Church, upon Morality, a Monaſtick Life, Devotion, and upon ſeveral other Subjects. We have yet above 2000 of them, all written in a *Laconick* Stile, with abundance of Wit and Agreeableneſs. They are full of learned Explications of the moſt difficult Paſſages of the Holy Scripture, and moſt judicious Reflections upon the principal Myſteries of Religion, curious Remarks upon the Diſcipline of the Church, excellent moral Maxims, Advices and Inſtructions very uſeful for Conduct of a Spiriritual Life. *John Caſſianus* was one of the greateſt Maſters of the Monaſtick Life in the *Weſt*. He is thought to have been of *Scythia*; he retired into the Monaſtery of *Bethleem*, and being willing to perfect himſelf in the Monaſtick Life, he viſited the Monaſteries of *Egypt* and *Thebais* with his Companions. After having ſpent ſeven Years in thoſe Parts, they return'd to their own Monaſtery, and from thence retired into the Deſarts of *Scythia*. They were obliged to remove from thence, becauſe of the Quarrels which the Monks of that Country had with *Theophilus*. *Caſſianus* and *Germanius* flying to *Conſtantinople*, were employed to carry Letters to *Rome* from the Clergy of that City to the Pope, upon the Violences exerciſed againſt S. *Chryſoſtom*. *Caſſianus* continued in the *Weſt*, and ſpent the laſt Years of his Life at *Marſeille*, where he founded two Monaſteries, one for Men another for young Women. He died under the Empire of *Theodoſius* and *Valentinianus* about the Year 440. He wrote twelve Books of Inſtitutions or Inſtructions for the Monks; twenty four Spiritual Conferences, and a Diſcourſe upon the Incarnation againſt *Neſtorius*. S. *Nilus*, Diſciple to S. *Chryſoſtom*, retiring from the World after having been Governor of *Conſtantinople*, to lead a ſolitary Life in the Wilderneſs of *Sinai*, alſo compos'd ſeveral practical Books, very much eſteem'd. He died about the Year 451. S. *Cyril* of *Alexandria*, whoſe Hiſtory I have already given you, wrote ſeveral dogmatical Works, and Commentaries upon the Books of the

Holy

Holy Scripture. *Marius Mercator*, an Author whoſe Works have not been known till of late, wrote Books full of Learning againſt the *Pelagians*, and *Neſtorians*. *Socrates* and *Sozomen* have continued the Eccleſiaſtical Hiſtory of *Euſebius* to the Year 440. *Theodoretus*, Biſhop of *Cyre*, is valued not only for his Hiſtory, but likewiſe for his Commentaries upon the Holy Scripture, in which he has followed and abridged S. *Chryſoſtom*; and for the divers conſiderable Diſcourſes he has left us. Nor is S. *Leo* leſs valuable for his Letters and Sermons. *Vincentius*, a Monk of *Lerins*, acquired an univerſal Reputation by his little Memorial againſt Hereticks, in which he lays down infallible Rules and convincing Principles to diſtinguiſh Error from Truth. S. *Eucherius*, Biſhop of *Lyons*, has ſucceeded very well for his Spirituality in his Books of Solitude and Contempt of the World. His other Works are not very beautiful. The Sermons of S. *Peter Chryſologus*, Biſhop of *Ravenna*, are agreeable and uſeful. Thoſe of *Maximus* of *Turin*, and *Valerianus* of *Cemele*, come not near them. S. *Proſper*, although a ſimple Laick of *Aquitain*, acquired a great deal of Reputation, by undertaking to defend the Doctrine of S. *Auguſtin* by his Writings. He firſt wrote a Letter to *Rufinus*, againſt thoſe who blam'd the Doctrine of S. *Auguſtin*, and maintain'd that Men merited Grace. He refuted the Objections of *Vincentius*, who is perhaps the Monk of *Lerins*, againſt the Doctrine of S. *Auguſtin*. He anſwered the Prieſts of *Genoa*, or rather *Geneva*, who had cull'd Paſſages out of S. *Auguſtin*; he wrote againſt the Conferences of *Caſſianus*, and at laſt put the Queſtions about Grace into Verſe in the beautiful Poem of the *Ingrate*. He likewiſe compos'd ſome Works, as Sentences, Epigrams, and Commentaries upon 50 *Pſalms*, in which he makes uſe of the Thoughts and Expreſſions of S. *Auguſtin*. We are not ſure that he is the Author of the calling of the *Gentiles*, and of the Epiſtle to *Demetriades*, which go under his Name. *Julianus Pomerius* is Author of the *Contemplative Life*. They doubt whether the *Chronicles* which go under the Name of *Proſper*, and which end in the Year 446, be *Proſper*'s, or ſome other Author's. S. *Baſil* Biſhop of *Seleucia*, who aſſiſted at the Council of *Chalcedon*, has left us forty very eloquent Homilies.

milies. *Salvianus* Prieſt of *Marſeille* reviv'd in this Age the Purity of *Lactantius*'s Stile, in his excellent Treatiſe of Providence, and in his four Books of Alms, addreſſed to the Catholick Church. *Arnobius* the younger, Author of a Commentary upon the *Pſalms*, likewiſe wrote pretty well; but his Stile is not ſo elegant by a great deal. *Claudianus Mamertus*, Brother to S. *Mamertus* Biſhop of *Vienna*, has handled the Queſtions concerning the Nature of the Soul, like a Philoſopher; but with all the Perſpicuity and Agreeableneſs imaginable. The Letters and Poems of his Friend *Sidonius Apollinaris*, (who was made Biſhop of *Clermont* in 472, and died in 487.) are Maſter-Pieces in their kind. *Fauſtus* Biſhop of *Riez* compos'd ſeveral Books very much eſteemed, about the End of the fifth Century. It was he who wrote a Letter againſt the Prieſt *Lucidus*, who advanced too hard Propoſitions upon Predeſtination and Grace; he made him retract them in a Council held at *Arles* in 475, and who wrote two Books concerning Grace and Free-Will, in which attacking thoſe who were called *Predeſtinarians*, he approved the Sentiments of the Prieſts of *Marſeille*. He likewiſe refuted the Error of *Neſtorius* in his Letter to *Gratus*. And laſt of all, he wrote a Treatiſe upon two Queſtions, *viz.* one concerning the Generation of the Word, and the other concerning the Nature of the Soul, which he thinks is Corporeal. This Opinion is refuted by *Claudianus Mamertus*. The Queſtions which relate to the Nature of the Soul were alſo handled by *Julius Pomerus*. I ſhall end what I have to tell you of the Authors of the fifth Century, with *Gennadius* Prieſt of *Marſeille*, who made a Catalogue of the Authors who preceded him; where you will find many that I have not mentioned, becauſe I was not willing to mention any that were not very conſiderable. *Gennadius* ends his Work with a Liſt of his own Books. We have his Book of Eccleſiaſtical Doctrines, falſly attributed to S. *Auguſtin*.

Q. Are theſe all the Authors that wrote in the fifth Century?

A I have juſt told you that I omitted ſeveral whoſe Works are not come down to us, and who are not of great Conſequence. I ſhall only add two *Greeks*, who wrote

wrote towards the End of this Century, *viz. Gelaſius* of *Cyzicum*, who has made a ſcurvy Compilation drawn from ſeveral Hiſtories, in order to compoſe a Hiſtory of the Council of *Nice*; and the Author of the Books of the Divine Names, and the Celeſtial and Eccleſiaſtical Hierarchy, which bear the Name of S. *Dionyſius* the *Areopagite*, though they were not written till about the End of the fifth Century, and were quoted only for the firſt time in the Conference which the *Severians* had with the Catholicks at *Conſtantinople* in 533.

CHAP. VII.

An Abridgement of the Doctrine, Diſcipline and Morality of the fifth Century.

Q. IT is your Cuſtom, in ending the Hiſtory of each Century, to give an Abridgement of the Doctrine, Diſcipline and Morality of that Century. I expect that of the Fifth.

A. You may judge of it by what I have told you of the fourth, for there was but little Difference betwixt the one and the other in that Matter. I ſhall only make ſome Remarks upon what was peculiar to the fifth. In that Age they declared for Doctrines of Faith, Original Sin, the neceſſity of Baptiſm and Grace in Order to Salvation. They perfectly clear'd up that which concerns the myſtery of the Incarnation; they ſettled the manner of talking, and the Terms that ought to be made uſe of to expreſs the Union of the Divine Nature with the Humane Nature in the Perſon of Jeſus Chriſt, without Mixture or Confuſion. The Diſtinction of the two Natures, and the Unity of the Perſon of Jeſus Chriſt being eſtabliſhed, they concluded, That we might attribute to the Perſon the Properties of both Natures, not only by ſaying that Jeſus Chriſt is God, Immortal, Impaſſible, Jeſus Chriſt was born, died and ſuffered, but alſo that a God is born, *Mary* is the Mother of a God, a God ſuffered and died upon the Croſs, although

altho' we cannot attribute to the Divinity the Properties of the Humanity, nor to the Humanity thoſe of the Divinity; nor ſay without Error, That the Divinity was born, ſuffer'd, and died, nor that the Humanity is immortal, eternal and impaſſible. In that Age they wore out the Notions about the Reign of Jeſus Chriſt upon Earth a thouſand Years; nor did they affirm that the laſt Judgment was ſo near. They acknowledg'd that righteous Souls ſhall receive their Reward, and thoſe of the wicked were ſent into Puniſhment immediately after Death. The Queſtion about the Origin of Souls, *viz.* If God created them, or if they are produc'd by the Souls of the Parents, was yet look'd upon as a Problem by S. *Auguſtin.* However the *Greek* Fathers, and, about the End of the Century, the *Latin* embrac'd the Opinion of the Creation of Souls when they are united to the Body. As to other Points of Doctrine upon which no Diſpute was rais'd they ſtuck to the ancient Doctrine, which they clear'd up and explain'd more diſtinctly than in the preceding Ages.

Q. Was nothing now ſettled as to Diſcipline?

A. Nothing was chang'd that was in Uſe in the fourth Century, either as to the Polity or Government of the Church, the Adminiſtration of the Sacraments, Rules touching Penance, Morals, or Conduct. The Monaſtick State ſpread more, both in the *Eaſt* and *Weſt*, than it had done before; the Number of Virgins who conſecrated themſelves to God, was greater than formerly. The Worſhip of Martyrs and their Relicks was more ſolemn. The Office of the Church was celebrated with more Splendor and Magnificence. The Wealth of Churches was increas'd; and they began to make Laws to hinder the diſſipating and alienating of it. They made abundance of Rules about Clergymen's Lives, Ordinations, Simony, Uſury, and ſeveral other Points of Diſcipline. The Worſhip of Saints was much heighten'd in this Century. They kept their Feaſts with more Solemnity; they diſcover'd many of their Relicks; and there was a great Concourſe from all Parts to viſit them. As to the Feaſts of our Lord, and the Virgin, the Number of them was not encreas'd.

THE

THE HISTORY OF THE Sixth CENTURY.

CHAP. I.

The State of the Church in the Sixth Century.

Q. GO on, I intreat you, to inſtruct me in the Hiſtory of the Church: We left off at the ſixth Century. What was the State of the Church during that Age?

A. The *Eaſtern* Church would have enjoy'd Peace under the Chriſtian Emperors, if they had not been plagu'd with Controverſies which the Emperors themſelves fomented, and brought to a great Heighth. The Church of *Rome* was divided by Schiſms in the Beginning of this Century. Thoſe of *Africa* continued to ſuffer Perſecution under the Reign of *Thraſamond*, who baniſh'd the Orthodox Biſhops into *Sardinia*, and ſhut the Churches againſt the Catholicks. *Hilderick* his Succeſſor laid this Tempeſt, recall'd the Exil'd, and allow'd them to ordain a Biſhop at *Carthage*. And at length *Beliſarius* having overcome the

Vandal

Vandals, and taken *Carthage* in 534, re-eſtabliſh'd the Catholick Biſhops and Churches in *Africa*, and baniſh'd the *Arians*.

The other Parts of the *Weſtern* Empire were then under the Dominion of three, Barbarians, Hereticks, and Pagans. *Theodorus*, King of the *Goths* was Maſter of *Italy*; and tho' he was an *Arian*, yet let the Catholicks live in Quiet. *Gaul* was divided betwixt the *Burgundians* and *French*. The *Burgundians* were *Arians*. *Avitus*, Biſhop of *Vienna*, perſwaded King *Gondebaud* in vain of the Falſity of the Doctrine of the *Arians*, in a Conference he had in Preſence of that Prince: His Subjects ſtuck to their antient Error. The *French* were more happy; for moſt of that Nation follow'd the Example of their King *Clovis*, who had embrac'd Chriſtianity, and was baptiz'd in 496. The Rule of the *Burgundians* having been deſtroy'd in 524, the Catholick Religion flouriſh'd through all *France* under the Kings of the firſt Race.

Q. You have given me a general Account of the State of the Church in the Beginning of the ſixth Century; pray be pleas'd to deſcend to Particulars.

A. I am juſt going to do ſo, by beginning with the Schiſm of the Church of *Rome*.

CHAP II.

The Schiſm of the Church of Rome, *betwixt* Laurentius *and* Symmachus.

POPE *Anaſtaſius* dying in the End of the Year 498, there was great Intriguing in the Church of *Rome* between *Laurentius* and *Symmachus*, who both pretended to be rais'd to the See of *Rome*. *Symmachus*, who was Deacon, was elected by the greateſt Number, and ordain'd; but *Feſtus*, a Senator of *Rome*, who had promis'd to the Emperor *Anaſtaſius* to make the Biſhop of *Rome* ſign the Decree of Union, caus'd *Laurentius* to be elected and ordain'd. Both Parties went to wait on King *Theodorick* at

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Ravenna, who determin'd that he ſhould continue Biſhop of *Rome* who ſhould be found to have been elected firſt, and had the greateſt Number of Votes. *Symmachus* was found to have both thoſe Advantages above *Laurentius*, and ſo was confirm'd in the Holy See; and held a Council in 499, in which he made Rules to prevent ſuch intriguing for the future. But thoſe who had oppos'd the Ordination of *Symmachus*, ſeeing him in the See againſt their Will, made all Efforts to have him remov'd: They laid ſeveral Crimes to his Charge, rais'd a Part of the People and Senate againſt him, and deſir'd a Viſitor of *Theodorick*. He nam'd *Peter* Biſhop of *Altino*, who diveſted *Symmachus* of the Adminiſtration of his Dioceſe, and of the Goods of his Church. This Conduct rais'd great Troubles in *Rome*: In order to appeaſe which *Theodorick* call'd a Council in 501, to which he call'd the Biſhops of *Emilia*, *Liguria*, and *Venice*. Thoſe Biſhops, as they paſs'd through *Ravenna*, ſpoke to *Theodorick* in Favour of *Symmachus*; and coming to *Rome*, without entering upon the Examination of the Accuſation againſt *Symmachus*, declar'd him abſolv'd before Men. They ſo far prevail'd by their Sollicitations, that the King was content with this Judgment; and the People and Senate of *Rome*, who were extremely irritated againſt *Symmachus*, were appeas'd, and own'd him. However there ſtill remain'd ſome Malecontents, who publiſh'd a Libel againſt that Synod. *Ennodius* Biſhop of *Pavia* wrote an Anſwer to it, which was approv'd in a Council held at *Rome* in 503, where the Judgment of the former Council was confirm'd. The Calumnies invented againſt *Symmachus* reach'd as far as the *Eaſt*. The Emperor *Anaſtaſius*, who was excommunicated from the Church of *Rome*, reproach'd him with them, and *Symmachus* wrote an Apology in his own Juſtification. *Symmachus* continued, in Spite of his Enemies, in peaceable Poſſeſſion of the Holy See to 514, when he died.

CHAP.

CHAP. III.

The Differences between the Eaſtern *and* Weſtern *Biſhops at the Beginning of this Century.*

Q. WHAT was the State of the *Eaſtern* Churches at this Time?

A. I have already told you they were diſturb'd by very violent Conteſts, which laſted long. The Patriarchs of *Antioch* and *Conſtantinople* (*Flavianus* and *Macedonius*) return'd to the wholeſome Doctrine, and defended the Council of *Chalcedon*. But an *Egyptian* Monk, call'd *Severus*, an Adverſary of that Council, got thoſe two Patriarchs depos'd by the Authority of the Emperor *Anaſtaſius*, and found means to poſſeſs himſelf of the See of *Antioch*. 'Twas he that was Author of the Sect of the *Severians*. He wrote a Synodical Letter to all the *Eaſtern* Biſhops, in which he anathematizes the Council of *Chalcedon*. This Letter was not receiv'd in *Paleſtine*, and ſeveral Biſhops of the Patriarchate of *Antioch* rejected it, and would not own *Severus* for a lawful Biſhop. The Emperor *Anaſtaſius* dying in 418, *Juſtin*, who ſucceeded him, gave Orders to *Ireneus* to arreſt *Severus*, and cut out his Tongue; but he eſcap'd to *Alexandria*. *Paul*, a Catholick Biſhop, was put in his Place. *Timothy*, whom *Severus* had caus'd to be ordain'd Biſhop of *Conſtantinople*, was likewiſe baniſh'd, and *John* II. was put in his Room. This laſt held a Council at *Conſtantinople*, which own'd the Council of *Chalcedon*, and condemn'd *Severus*. As for the Patriarchs of *Alexandria*, firſt *Dioſcorus*, and then *Timothy*, they continued in the Errors of *Dioſcorus*, and condemn'd the Council of *Chalcedon*.

Q. Since the Patriarchs of *Antioch* and *Conſtantinople* acknowledg'd the Council of *Chalcedon*, they were probably in Communion with the Church of *Rome*.

A. Not

A. Not yet; becauſe the Biſhops of *Rome* would not allow them to put the Names of *Acatius* and his Succeſſors into the *Dypticks*; but a Re-union was made under the Pontificate of *Hormiſdas*. This Pope ſucceeded *Symmachus* in 514. In 515 *Vitalianus*, General of the Cavalry, rebell'd againſt the Emperor *Anaſtaſius*, and came with an Army to *Conſtantinople*, under colour of protecting the Catholicks. The Emperor was forc'd to make Peace with him, on Condition of calling a Council to regulate the Affairs of the Church with Advice of the Biſhop of *Rome*. *Anaſtaſius* wrote of it to *Hormiſdas*, who ſent Legates into the *Eaſt*. *Anaſtaſius* aſſur'd them he own'd the Council of *Chalcedon*, and the Letter of S. *Leo*. The only Difficulty which hinder'd the Union, was what related to the Memorial of *Acatius*. This was what hinder'd the Concluſion of the Union under *Anaſtaſius* who always favour'd the Adverſaries of the Council of *Chalcedon* in his Heart. The Emperor *Juſtin*, who ſucceeded to *Anaſtaſius*, made his Elevation known to Pope *Hormiſdas* very ſoon. The Pope made him a very genteel Anſwer, telling him he did not doubt but Peace ſhould be eſtabliſh'd under his Reign. The Emperor labour'd it immediately, and wrote to the Pope, That the Biſhop of *Conſtantinople*, and the other Biſhops, earneſtly wiſh'd to have Union with the *Weſt*, and was of Opinion that he would do well to ſend Deputies into the *Eaſt*. *John* Biſhop of *Conſtantinople* ſent at the ſame time a Confeſſion of Faith to *Hormiſdas*, in which he acknowledg'd the Council of *Chalcedon*. The Pope prais'd their Zeal for Peace, but would not hearken to it, unleſs the Name of *Acatius* was raz'd out of the *Dypticks*. He ſent Deputies into the *Eaſt* again, in 519, with Power to conclude the Re-union. *John* of *Conſtantinople* condemn'd the Memorial of *Acatius*. *Paul* of *Antioch* and the Biſhops of the *Eaſt* did the ſame; and ſo Communion was reſtor'd betwixt the *Eaſtern* and *Weſtern* Churches. *John* of *Conſtantinople* dying in 520, *Epiphanius*, who was ordain'd in his Place, aſſur'd *Hormiſdas*, that he was in perfect Agreement with the Church of *Rome*.

Q. Was there no further Conteſt about Doctrine?

A. There

A. There ſtill remain'd one upon this Queſtion, *viz.* Whether we may or ought to ſay, That one of the Trinity ſuffer'd. This Propoſition was advanc'd by *Proclus* of *Conſtantinople*, in a Letter to the *Armenians*, quoted in the Council of *Chalcedon*. *Peter* the *Fuller*, an *Eutychian*, added it to the *Triſagio*. The Emperor *Zeno* inſerted it in the *Enoticon*. *Anaſtaſius*, and the Enemies of the Council of *Chalcedon*, conſecrated it, which made the Catholicks ſuſpect it. At the Time that the Legates of Pope *Hormiſdas* were treating of Re-union, the Monks of *Scythia* accus'd *Paternus*, Biſhop of *Tema*, becauſe he rejected that Propoſition. The Pope's Legates did not think it convenient to approve it. Upon this Account the Monks of *Scythia* ſeparated from their Communion, went to *Rome*, and preſented a Petition to the Pope. The Pope put off the Deciſion of that Queſtion 'till the Return of his Legates. The Monks were impatient, and left *Rome*. The Pope being offended at rheir Departure, wrote a Letter againſt them; and tho' *Juſtinian* made Intereſt for thoſe Monks, yet *Hormiſdas* perſiſted in his Opinion, that nothing ought to be added to the Determinations of Councils, and that none ſhould be oblig'd to maintain that Propoſition, That one of the Trinity had ſuffer'd.

Q. Did the Adverſaries of the Council of *Chalcedon* agree amongſt themſelves?

A. They were divided into two Parties upon the Queſtion of the Corruptibility or Incorruptibility of the Body of Jeſus Chriſt. *Severus* believ'd that the Body of Jeſus Chriſt was corruptible. *Julian* of *Halicarnaſſus* believ'd on the contrary, that it was not ſubject to Corruption. From this Difference betwixt the two Parties, the one were call'd *Corrupticolæ*, and the other *Phantaſiaſtæ*. *Timothy* of *Alexandria* was of the Opinion of *Severus*; and one *Themiſtius* a Deacon was Head of the contrary Party. Thoſe laſt were called *Acephali*.

Q. Did the Union between the *Eaſt* and *Weſt* continue after the Death of *Hormiſdas*?

A. He was ſucceeded in 523 by *John Catelin*, who was ſent to *Conſtantinople* by *Theodorick* King of *Italy*, to obtain of the Emperor *Juſtin* the Revocation of the Edict, which he made, importing, that the Churches of the *Arians* ſhould be

be given to the Catholicks. Some Authors write, That he obtain'd the Revocation of that Edict, upon the Menaces which *Theodorick* made of treating the Catholicks in *Italy* after the ſame manner: Others believe on the contrary, that he adviſ'd *Juſtin* not to grant what he demanded in the Name of King *Theodorick*. We have a Letter under his Name, in which he is made to order the Biſhops of *Italy* to conſecrate the Churches of the *Arians* for the Uſe of the Catholicks, as they did in the *Eaſt*; but this is a ſpurious Piece. However 'tis likely that the Embaſſy of *John* and his Colleagues had not the Succeſs that *Theodorick* expected from it; for when they were return'd, that King caus'd them to be ſeiz'd at *Ravenna*, where *John* died, on the 27th of *March* 526. *Felix* IV. ſucceeded him, and govern'd the Church of *Rome* to the 2d of *October* 529 which was the Day of his Death. *Boniface* II. was elected the next Day; but part of the Clergy declar'd for *Dioſcorus*. This Diviſion did not laſt long; for *Dioſcorus* dying on the 12th of *November*, *Boniface* oblig'd his Party to unite with him, and engag'd the Biſhops and Clergy to elect and ordain *Vigilius* the Deacon in his Place after his Death.

Q. In what State were the *Eaſtern* Churches?

A. Juſtinian, whom *Juſtin*, his Uncle (who died ſoon after) had aſſociated in the Empire in 527, was much inclin'd to maintain the Council of *Chalcedon*; but the Empreſs *Theodora* was of that Party who maintain'd that the Body of Jeſus Chriſt was incorruptible. In order to ſupport this after the Death of *Epiphanius*, ſhe ſent for *Anthimius* from *Trebizond*, put him in the See of *Conſtantinople*, and caus'd *Theodoſius* to be ordain'd at *Alexandria*; but the People of *Alexandria* oppos'd this Ordination, and elected *Gaianus*, who was authoriz'd by the Party that maintain'd that the Body of Jeſus Chriſt was corruptible.

Q. Did *Juſtinian* do nothing to maintain the Doctrine of the Council of *Chalcedon*?

A. He caus'd a Conference to be held at *Conſtantinople* in 533, between the Catholick and the *Severian* Biſhops. The two firſt Diſputes were made in the Preſence of *Strategius*, whom he nam'd Commiſſary, and the laſt in his own

own Preſence. This Conference had not the Succeſs he wiſh'd, and did not make the *Severians* forſake their Error. The Queſtion, Whether one of the Trinity ſuffer'd, ſtill agitated Mens Minds. The Monks of *Scythia* held the Affirmative, and the Monks of *Conſtantinople* the Negative. *Juſtinian*, who favour'd the Affirmative, wrote about it to *John* II, who ſucceeded to *Boniface* in the See of *Rome* in 532. That Pope yielded to the Sollicitations of *Juſtinian*, and ſet forth a Decree, in which he decided in favour of the Monks of *Scythia*, that we ought to ſay that one of the Trinity had ſuffer'd; becauſe Jeſus Chriſt, one of the Perſons of the Trinity, ſuffer'd in his Fleſh. *Juſtinian* having receiv'd this Deciſion, publiſh'd it at *Conſtantinople*. Some time after, *John* II. died, and *Agapetus* ſucceeded to him. *Juſtinian* who kept extreamly fair with the Holy See, wrote to him, and ſent his Letter by the Prieſt *Heraclius*. *Agapetus* made him an Anſwer, and ſent Legates into the *Eaſt*. He was forc'd even to come there in Perſon very quickly; for *Belisarius*, General of *Juſtinian*'s Army, making great Progreſſes in the Territories of *Theodatus* King of *Italy*, that Prince ſet *Agapetus* at the head of the Embaſſie which he ſent to *Conſtantinople*, to ask a Ceſſation of Arms. *Agapetus* could not prevail upon *Juſtinian* to ſtop the Courſe of his Victories. *Anthimius* was juſt rais'd to the See of *Conſtantinople*, when *Agapetus* arriv'd in that City. *Agapetus*, underſtanding he was a Diſciple of *Severus*, would not communicate with him, and declar'd that he ought to return to his Biſhoprick of *Trebizond*. *Anthimius* refuſing to do that, *Agapetus* declar'd him a Heretick, and unworthy of the Prieſthood. He put *Mennas* in his Place; this was done with the Emperor's Conſent, who underſtanding that *Anthimius* was not Orthodox, abandon'd him, and choſe *Mennas* himſelf. When this was done *Agapetus* prepar'd to depart, reſolving to leave the Deacon *Pelagius* at *Conſtantinople*; but God diſpos'd otherwiſe of him, for he died at *Conſtantinople* in the end of the Year 534.

CHAP.

CHAP. IV.

The Council of Conſtantinople *under* Mennas. *The Biſhops of the great Sees to* 540.

Q. WHAT were the Conſequences of the Depoſition of *Anthimius*, and Ordination of *Mennas?*

A. The latter, to appeaſe the Troubles which the Party of *Anthimius* rais'd, held a Council at *Conſtantinople* in 536, conſiſting of fifty five Biſhops, at which aſſiſted the Deputies of the Patriarchs of *Antioch*, *Jeruſalem* and the Biſhops of *Cæſarea* *Ancyra* and *Corinth*. This Council was held upon a Petition preſented to the Emperor againſt *Anthimius*, by the Monks of *Conſtantinople*, *Antioch* and *Jeruſalem*. It was ſent by the Emperor to the Council. This Petition, and the Pieces making out the Accuſation, were read in the firſt Meeting of the Council held the 2d of *May*; and it was order'd that *Anthimius* ſhould be ſummon'd to it. The Deputies nam'd by the Council to make this Summons not being able to find him, made their Report at the next Meeting, the 6th of the ſame Month. Other Deputies were nam'd to find him out, and ſummon him to appear in three Days. Thoſe Deputies having made Enquiry after *Anthimius*, without being able to find him, it was order'd in the fourth Meeting that he ſhould be ſummon'd by a Paper poſted up. Upon thoſe Steps, the Council declar'd that *Anthimius* had forfeited the Church of *Trebizond*, and all other Eccleſiaſtical Dignity, and that he was unworthy the Name of a Catholick. In the fifth Meeting, held the 4th of *June*, *Severus*, who had poſſeſs'd himſelf of the See of *Antioch* and *Peter* of *Apamea*, were condemn'd, according to the Sentence given againſt them by *Epiphanius* Patriarch of *Conſtantinople*, and his Council. The Emperor *Juſtinian* order'd by his Edict, that the Judgment of the Council ſhould be executed, which was afterwards approv'd in a Council of Biſhops of the three *Paleſtines* held by the Biſhop of *Jeruſalem*.

Q. Were the Troubles of the Church appeaſed by that Judgment of the Council, and *Juſtinian*'s Edict?

A. The Patriarchs of *Conſtantinople*, *Antioch* and *Jeruſalem* and the Biſhops of the *Eaſt*, having own'd the Authority of the Council of *Chalcedon*, and condemn'd *Severus*, were all of the ſame Communion. *Egypt*, where the Error of *Eutychius* was deeper rooted, was almoſt wholly cured of its Miſtake by the Pains of *Paul*, whom *Mennas* Ordain'd Biſhop of *Alexandria*, and who caus'd the Council of *Chalcedon* to be own'd in the Churches and Monaſtries of *Alexandria*. But *Paul* having been accus'd of divers Crimes was baniſh'd to *Gaza*, and depos'd by *Pelagius* Surrogate of *Rome*. *Zoilus* was Ordain'd in his Place about the Year 540. As to the Church of *Rome*, the News of *Agapetus*'s Death being carried to *Rome*, *Silverus*, Son to Pope *Hormiſdas*, was elected in his Place, and acknowledg'd by the Clergy and People for lawful Biſhop of *Rome*. At the ſame time *Rome* was retaken by *Beliſarius*. The Deacon *Vigilius*, who ſtaid at *Conſtantinople*, promis'd to the Empreſs to receive *Theodoſius*, *Anthimius* and *Severus* into his Communion, and to approve their Doctrine, if ſhe would make him Pope. She gave him a ſecret Order directed to *Beliſarius* to further his Deſign. He went away with this Order, deliver'd it to *Beliſarius*, and promis'd him Mony. *Beliſarius* ſent for *Silverus* accus'd him of keeping Correſpondence with the *Goths* who had beſieg'd *Rome* a Year and a half, and preſs'd him to acknowledge *Anthimius*. Upon his Refuſal, *Beliſarius* caus'd him to be diveſted of his Sacerdotal Habits, and ſent him in Exile to *Patara*. The Emperor being inform'd of the Violence done to *Silverius* ſent him back to *Italy*; but he was deliver'd to *Vigilius* who confin'd him in the Iſles of *Pontus* and *Pandataria*, where he died in Want and Miſery.

Q. *Vigilius* having come to the Holy See by ſuch unjuſt Means, did he continue in Poſſeſſion of it?

A. He was acknowledg'd for all that; but he ſoon revok'd the Approbation which he had given of the Doctrine of *Anthimius* and the *Acephali* for fear of being driven out by the People. The Empreſs, diſpleas'd at that Revocation, commanded him to return to *Conſtantinople*.

We

We ſhall ſee how he behaved himſelf in the *Eaſt*, in the famous Affair of the *three Chapters*, which ſhall be the Subject of our next Conference.

CHAP. V.

The Affair of the three Chapters, with the Hiſtory of the ſecond Council of Conſtantinople, *which was the fifth General Council.*

Q. I Have long ſince heard of the three Chapters, as of a Controverſie which troubled the Church a long time, but I neither know the Original nor Detail of it. I wiſh you would be ſo good as to inform me about it.

A. 'Tis no hard Matter to ſatisfie you in that. The Origin and Progreſs of that Controverſie was this. *Pelagius*, Surrogate of the Church of *Rome*, reſiding in the *Eaſt*, in Hatred to *Theodorus* Biſhop of *Cæſarea*, got *Origen* to be condemn'd by an Edict of the Emperor *Juſtinian*, in the Year 541. *Mennas*, Patriarch of *Conſtantinople*, and the other Biſhops, approv'd and receiv'd that Judgment. *Theodorus* was of the Sect of the *Acephali* or *Eutychians* who did not receive the Determination of the Council of *Chalcedon*. The Empreſs *Theodora* favour'd that Sect; but *Juſtinian*, who own'd the Authority of the Council of *Chalcedon*, would needs condemn it. *Theodora*, to ward off that Blow, and to be reveng'd for the Condemnation of *Origen*, repreſented to the Emperor, that it was needleſs to publiſh any Edict againſt the *Acephali*, who would all re-unite, and approve the Council of *Chalcedon*, if *Theodorus* of *Mopſueſtes* and his Writings were anathematiz'd, the Writings of *Theodoretus* againſt S. *Cyril* condemn'd, as alſo the Letter of *Ibas* Biſhop of *Edeſſa*, which had been read in the Council of *Chalcedon*. The Emperor imagining he ſhould do a great Benefit to the Church, by procuring the Re-union of ſeveral Perſons, by the Condemnation of

three dead Authors, whoſe Reputation was doubtful, publiſh'd an Edict bearing the Condemnation of the three Articles we have been ſpeaking of, which were afterwards ſo famous by the Name of the three Chapters. This Edict was publiſh'd towards the End of the Year 545. To add a greater Authority to this Condemnation, he caus'd a Council to be aſſembled at *Conſtantinople* in 546, which condemn'd the Perſon and Writings of *Theodorus* Biſhop of *Mopſueſtes*, the Writings or *Theodoretus* againſt the twelve Articles of S. *Cyril*, and in Defence of *Neſtorius*, and *Ibas*'s Letter to *Perſian Maris*. The Biſhops of that Council took their Precautions to diſpenſe with giving a Blow to the Council of *Chalcedon* by pronouncing an Anathema againſt ſuch as would not own the Authority of that Council. *Stephen*, Deacon and Surrogate of *Rome*, oppos'd the Condemnation of the three Chapters. However, it was ſign'd by *Mennas* Patriarch of *Conſtantinople*, *Zoilus* Patriarch of *Alexandria* *Ephraim* Patriarch of *Antioch*, *Peter* of *Jeruſalem*, and all the Biſhops of the Council. *Stephen* immediately left the Communion of *Mennas*; and Pope *Vigilius*, who was yet in *Sicily*, being offended that That Deciſion was made without him approv'd the Oppoſition of his Deacon, and arriving at *Conſtantinople* the 20th of *January*, 547, ſeparated himſelf from the Communion of *Mennas*, and the other Biſhops who had ſign'd the Condemnation of the three Chapters: Notwithſtanding, three Months after, being prevail'd upon to go to the Emperor's Prayers, he re-united with them, without approving the Condemnation of the three Chapters; but next Year he made a Decree, by which he condemn'd them himſelf, adding however, that he did not pretend to meddle with the Determination of the Council of *Chalcedon*. This Decree was very unacceptable to the Biſhops of *Africa*, *Illyria*, and *Dardania*, who for that Reaſon broke off Communion with *Vigilius*. *Ruſticus* and *Sebaſtianus*, Deacons of *Rome*, improv'd the Deciſion of their Biſhop and accus'd him of having given a Blow to the Council of *Chalcedon*. They drew over to their Side *Aurelianus* Biſhop of *Arles*, and ſome other Biſhops of *Gaul*. Hereupon *Vigilius* wrote to the Emperor to aſſemble a general Council, to which ſhould be call'd the Biſhops of *Africa*,

Africa and *Illyria*, and proviſionally retracted the Decree he had made in Condemnation of the three Chapters. Thereby he ſet himſelf at Liberty to do for the future what he ſhould think fit, and drew the Matter into Length. *Juſtinian* wearied out by the Delays of the *Weſtern* Biſhops, publiſh'd an Edict in 551, which he had made againſt the three Chapters. *Vigilius* and *Datius* of *Milan* declar'd thoſe excommunicated who ſhould receive it. It is eaſie to imagine how much *Juſtinian* was offended with the Conduct of *Vigilius*. That Pope retir'd into S. *Peter*'s Church, to avoid the Effects of his Anger. The Emperor ſent an Officer, who would have taken him out by Force, but the People beat him back: So that *Vigilius* would not go out of that Church 'till the Emperor had given his Word that no Harm ſhould be done to him. When he receiv'd that Aſſurance, he return'd to the Palace of *Placidius*; but Proceſſes being carried on againſt him, and Snares laid for him, he went away by Night to *Chalcedonia*, into the Temple of S. *Euphemia*. The Emperor ſent Senators after him, to oblige him to return; but neither they nor *Peter*, Refrendary of the Church of *Conſtantinople*, could perſwade him to comply with the Emperor's Deſires. On the contrary, he publiſh'd a Sentence of Excommunication againſt *Theodorus* of *Cæſarea* and of Interdict againſt *Mennas* which he had given about ſix Months before, and ſent a circular Letter, in which he repreſented the Wrongs he had ſuffer'd. This Reſolution of *Vigilius* aſtoniſh'd his Adverſaries, and made them think of handling Matters with more Tenderneſs. They brought him therefore a Confeſſion of Faith, by which they approv'd the Deciſions of the four firſt General Councils, and the Letter of S. *Leo*, and conſented that all the Forms made by the Condemnation of the three Chapters, ſhould be put into his Hands. They diſown'd the bad Treatment he had receiv'd, and ask'd him Pardon. *Vigilius* receiving this Satisfaction, return'd to *Conſtantinople*, about the End of the Year 552, where he receiv'd a Confeſſion of Faith from *Eutychius*, who had ſucceeded to *Mennas*, who died the 6th of *January*, 553. It was alſo ſign'd by *Apollinaris* who had been put in the Place of *Zoilus* in the See of *Alexandria*, by the Biſhop of *Antioch*, and moſt of the *Eaſtern* Biſhops. Here

they profeſs'd themſelves inviolably devoted to the Faith decided in the four firſt General Councils, and in the Popes Letters, and particularly thoſe of S. *Leo*, and deſir'd that the Affair of the three Chapters might be decided in an Aſſembly of Biſhops, among whom *Vigilius* ſhould preſide. *Vigilius* accepted that Propoſal by his Letter of the 6th of *January*. He demanded that that Council might be aſſembled in *Italy* or *Sicily*, and that the Biſhops of *Africa* and of the *Weſt* might be oblig'd to come there. The Emperor refuſing to grant this Article, it was agreed that this Council ſhould meet at *Conſtantinople*; and that an equal Number of the *Eaſtern* and *Weſtern* Biſhops ſhould be brought thither.

Q. Was this done accordingly?

A Not altogether; for the Emperor being tir'd with waiting for the *Weſtern* Biſhops, and having a Mind to terminate that Matter to his own Advanvage, aſſembled a Council the 3d of *May*, in the Palace of the Patriarch of *Conſtantinople*, conſiſting of the *Eaſtern* Patriarchs and 147 Biſhops of their Patriarchates. In the firſt Meeting they read a Letter of *Juſtinian's* addreſs'd to the Council, in which he requir'd the Condemnation of the three Chapters. The Letter of *Eutychius* to the Pope, and the Anſwer of *Vigilius* in which he conſented that a Council, ſhould be held upon the Affair of the three Chapters, were likewiſe read. The Aſſembly deputed to him three Patriarchs, and the moſt conſiderable Biſhops, to invite him to come. *Vigilius* declar'd to them, he could give them no Anſwer that Day, but next Day he would give them his Thoughts of that Aſſembly. He propos'd to them that the three Patriarchs ſhould come and wait on him with a Biſhop; that he ſhould have three *Weſtern* Biſhops with him, and that they might order Matters. The Emperor ſent Officers twice to him, to invite him to come to the Council; but he refus'd it. This Refuſal of *Vigilius* was reported in the ſecond Meeting of the Council, the 8th of *May*, and the Affair was delay'd to next Day. However in the third Conference they did nothing in the Affair of the three Chapters, and were contented only to profeſs that they embrac'd the Faith of the four General Councils, and follow'd the Doctrine of the Holy Fathers.

They

They did not begin to examine the Affair of the three Chapters 'till the fourth Meeting, held the 12th of *May*, by reading the Extracts drawn from the Works of *Theodorus* Biſhop of *Mopſueſtes*, and the Creed that was attributed to him. When this Reading was over, the Biſhops, without any further Examination, all cried out an Anathema againſt the Writings, Creed, and Perſon of *Theodorus* of *Mopſueſtes*. In the Conference held next Day, they continued the reading of ſeveral Teſtimonies of Catholick Authors againſt *Theodorus*, and agitated this Queſtion, Whether they could condemn Perſons who had died in the Communion of the Church. They quoted Paſſages out of S. *Auguſtin* upon that Occaſion, and gave ſome Examples of that Practice. They examin'd the Teſtimonies that ſeem'd to favour *Theodorus*. And, in fine, they read an Inqueſt that had been made by a Council in 550 by which it appear'd, that the Name of *Theodorus*, which was in the *Dypticks* of the Church of *Mopſueſtes*, was not that of the *Theodorus* in Queſtion, but another *Theodorus* of *Galatia*, who had been dead three Years. In fine, they read in that Conference Extracts, taken out of the Books of *Theodorus*, which ſeem'd the moſt favourable to the Error of *Neſtorius*. In the ſixth Conference of the 19th of *May*, they read the Letter of *Ibas* to *Maris* the *Perſian*, which made the Subject of the third Chapter, and a Letter of *Proclus*, Patriarch of *Conſtantinople*, againſt *Ibas*. After this they gave an Account of the Judgment given againſt *Ibas* by two Biſhops, to whom the Cauſe was remitted, by *Flavianus* Patriarch of *Conſtantinople* and the Emperor. They compar'd the Letter of *Ibas* with the Council of *Chalcedon*'s Definition of Faith. The Conference ended by Exclamations againſt the Letter of *Ibas*, as heretical and blaſphemous.

While the Council was thus preparing to condemn the three Chapters, Pope *Vigilius* gave his Opinion in Writing to the Emperor, as he had promis'd him. Therein *Vigilius* condemns the Extracts out of the Books of *Theodorus*, produc'd in the third Conference of the Council, in the bad Senſe they might bear. He ſpares his Perſon, and maintains they cannot condemn a Man who died in the Communion of the Church. As to the Writings of *Theo-*

doretus, he is of Opinion, That ſince the Council of *Chalcedon* had requir'd nothing of him, but that he ſhould anathematize *Neſtorius*, it was not proper to do any more againſt him; and that it was enough to condemn in general the Writings and Doctrines favourable to the *Neſtorians*. As to *Ibas*, he ſays, That the Fathers of the Council of *Chalcedon* having receiv'd and approv'd him, after reading his Letter, which was Orthodox, tho' by Miſtake he had condemn'd S. *Cyril*, they could not, without ſtriking at the Judgment of the Council, condemn that Letter as hereticaL. In fine, he exhorts the Emperor to let Things go in the ſame Terms which that Council had left them in, and by his Apoſtolical Authority forbids any thing to be ſaid or advanc'd contrary to what he had decided touching the three Chapters.

Q. Were the Deliberations of the Council ſtopp'd by this Judgment of the Pope?

A. No: The Emperor caus'd the Examination of the Affair to be continued; and in order to oppoſe the Authority of *Vigilius* to *Vigilius* himſelf, he caus'd three Letters of *Vigilius* to be read in the ſeventh Conference, in which he formally approves the Condemnation of the three Chapters, and condemns them himſelf. M. *Baluze* has likewiſe publiſh'd two other Letters of that Pope to the Emperor and Empreſs, in which he declares that he anathematizes the Letter of *Ibas*, the Writings of *Theodoretus*, and the Perſon of *Theodorus* of *Mopſueſtes*. Thoſe Letters were alledg'd in the ſixth Council, where it was made out that they were in the *Greek* Copy of the Acts of the fifth Council. In fine, in the Conference of the 2d of *June*, after a Recapitulation of what had been done, the Council profeſs'd that they receiv'd the firſt four General Councils, and that they anathematiz'd the Errors and the Perſons they had condemn'd; and thereto they join'd the Perſon and Writings of *Theodorus*, the Writings of *Theodoretus*, and the Letter of *Ibas*, which they anathematize with thoſe who undertake to defend thoſe three Articles. This General Decree is followed by fourteen Anathema's againſt ſeveral particular Errors, chiefly about the Incarnation.

Q. Was

Q. Was that the only Cauſe debated in that Council?

A. 'Tis commonly believ'd they condemn'd the Writings of *Origen*; ſeveral Authors affirm it, and M. *Boluze* has publiſh'd fifteen Anathema's attributed to this Council, againſt the Errors of the *Origeniſts*, touching human Souls: But *Liberatus* informs us, That the Condemnation of *Origen* was carried to a Synod held at *Conſtantinople* in 540. 'Tis probable the Acts of that Council having been join'd to thoſe of the Council held for the Condemnation of the Chapters, as well as the Acts of the Synod of *Mennas* againſt *Anthemius*, *Severus*, and *Zoaras*, the Acts of thoſe three Councils have been look'd upon as the Acts of one and the ſame Council, which has got the Name of the fifth General Council. This is the Reaſon why *Photius*, *Sophronius*, and ſeveral other Authors attribute to the fifth Council the Condemnation of the three Chapters, *Origen*, *Dedymus Evagrius*, *Anthimius*, *Severus* and *Zoaras*.

Q. What became of Pope *Vigilius* after this Deciſion?

A. Juſtinian gave Orders that his Name ſhould not be put in the Dypticks, and ſent him into Exile. This Pope, always inconſtant, according to his Cuſtom, ſoon chang'd his Opinion and Reſolution. On the 9th of *December* he wrote a Letter to *Eutychius*, in which he blames his own Conduct in refuſing to aſſiſt at the Council, and retracts what he had written in Defence of the three Chapters, which he condemn'd in very ſtrong Terms, pronouncing an Anathema againſt thoſe that defended them. This Letter is not the only Act by which *Vigilius* approv'd the Deciſion of the fifth Council; he made a very ample Conſtitution by which he authentickly condemn'd the three Chapters. This was probably after his Return from his Exile. He continu'd yet ſome time in the *Eaſt*, and died in 555, in his Return to *Italy*. *Pelagius* was put in his Place, who had been in Exile for maintaining the three Chapters, and was recall'd from it after having condemn'd them. He was ordain'd by two Biſhops in Preſence of a Prieſt of *Oſtia*. This extraordinary Ordination, and the Suſpicions he lay under of having been the Cauſe of his Predeceſſor's Death, induced many to ſeparate from his Communion, and drew upon him the Averſion of the People.

People. He purged himſelf publickly by Witneſſes, from the Crime he was accuſed of.

Q. Were there any Biſhops in the *Weſt* that perſiſted in refuting to condemn the three Chapters?

A Juſtinian caus'd a great Number of them to be chang'd. He caus'd *Reparatus* Archbiſhop of *Carthage* to be remov'd, and *Primaſius* to be ordain'd in his Place, who preſently condemn'd the three Chapters, and made moſt of the *African* Biſhops to conſent to that Condemnation.

In *Illyria* they were of different Sentiments; *Benenatus* Archbiſhop of *Theſſalonica* condemn'd the three Chapters. Moſt of the other Biſhops of *Illyria* defended them. The Biſhops of *Italy* did not meddle much in this Quarrel. There were only ſome Prieſts and Deacons that defended the three Chapters, and were moſt of them baniſh'd. The Biſhops of *Tuſcany* ſtood out a long time. In *Gaul* there were ſcarce any beſides *Datius* Biſhop of *Milan*, who meddled in that Matter: He having follow'd *Vigilius* in the Defence of the three Chapters, yielded when he ſaw that *Vigilius* had given up that Cauſe; but the Biſhops of *Iſtria* and *Liguria*, who were under the Domination of the *Lombards*, not being afraid of Perſecution from the Emperor, maintain'd the three Chapters with Reſolution, and even ſeparated from the Communion of thoſe Biſhops that condemn'd them. *Pelagius* earneſtly exhorted thoſe who maintain'd the three Chapters to abandon them, and teſtified by his Letters, That he ſincerely receiv'd the Decree of the fifth Council. Altho' nothing remarkable happen'd in his Pontificate (which laſted only about five Years) yet he wrote abundance of Letters.

CHAP.

CHAP. VI.

The Continuation of the Hiſtory of Eccleſiaſtical Affairs, and of the Patriachs, to the End of the Century.

Q. DID *Juſtinian* add nothing to the Condemnation of the three Chapters?

A. He declar'd himſelf at laſt, thro' the Perſuaſion of *Theodorus*, in favour of thoſe who believ'd that the Body of Jeſus Chriſt upon Earth was incorruptible; publiſh'd an Edict to eſtabliſh that Error, caus'd *Eutychius* Patriarch of *Conſtantinople* to be depos'd, and *John* the Scholaſtick to be put in his Place.

Q. Was the Error of the *Eutychians* receiv'd in the *Eaſtern* Churches?

A Anaſtaſius, a Monk of Mount *Sinai*, who mas made Patriarch of *Antioch* in 561, oppos'd it ſtrenuouſly. *John* the Scholaſtick, Patriarch of *Conſtantinople*, altho' prefer'd by *Juſtinian* to the See of *Conſtantinople*, adher'd to the Deciſion of the Council of *Chalcedon*, as well as the Patriarchs of *Alexandria* and *John* Patriarch of *Jeruſalem*: Nevertheleſs, the Emperor *Juſtin* the Younger, who ſucceeded to his Uncle *Juſtinian* in 565, favour'd the *Eutychians*, and baniſh'd *Anaſtaſius*, Patriarch of *Antioch*, in the Year 572.

Q. What Party did the Biſhops of *Rome* eſpouſe?

A. They ſtuck very cloſe to the Deciſion of the Council of *Chalcedon*, and in the mean while continu'd to condemn thoſe who approv'd the three Chapters. *John Catelin*, who was elected in the Place of *Pelagius* I, in 559, and *Benedictus Bonoſus*, who ſucceeded to him in 573, neither acted nor ordain'd any thing remarkable during their Pontificate. *Pelagius* II, who was rais'd to the Holy See in 577. and fill'd it to 590, did what he could to reclaim the Biſhops of *Iſtria* from their Prepoſſeſſion towards the three Chapters. Moſt of thoſe Biſhops, touch'd with his Reaſons, return'd to the Communion of the Church of *Rome*.

Q. Did there happen no Change towards the End of this Century in the See of *Conſtantinople*? *A*

A. Tiberius, aſſociated in the Empire by *Juſtin* in 578, reſtor'd *Eutychius*, who had been ſhut up in a Monaſtry, from the time he had been depos'd. *Eulogius*, elected Patriarch of *Alexandria* in 580, undertook the Defence of *Leo*'s Letter, and attack'd the Errors of *Timotheus*, *Severus*, *Theodoſius* and the *Gaianites*.

John, ſirnam'd the *Faſter*, was elected Patriarch of *Conſtantinople* in 585. The Emperor *Mauritius*, who ſucceeded to *Tiberius* in the Empire in 586, reſtored *Anaſtatius* the *Sinaite* to the See of *Conſtantinople* in 595. *John* the *Faſter* took the Title of *Oecumenical Patriarch*, which S. *Gregory* diſapprov'd, looking upon it as an ambitious Title, and which tended to degrade the Power and Juriſdiction of other Biſhops. *Cyriacus* ſucceeded to *John* the *Faſter*, in the See of *Conſtantinople* in 596, and *Anaſtatius* II. to *Anaſtatius* the *Sinaite* in the Patriarchate of *Antioch* in 599.

Q. You have carried the Succeſſion of the Biſhops of *Conſtantinople*, *Alexandria*, and *Antioch* to the End of this Century; there remains nothing elſe but that of the Biſhops of *Rome*, which you ended at the Death of *Pelagius* II, in 590: Pray tell me who was his Succeſſor?

A S. *Gregory* the Great, who deſerves our particular Regard, as well for his Sanctity and Actions, as for his Doctrine and Writings. He was the Iſſue of an Illuſtrious *Roman* Family. His Father was Grandſon to Pope *Felix* II, and Son to *Gordianus* and *Sylvia*: He ſtudied at *Rome* with great Succeſs, and was preferr'd very young to be Governor of *Rome*. After his Father's Death, he conſecrated himſelf to the Service of God, and gave all his Goods to build and maintain Monaſtries: He caus'd ſix to be built in *Sicily*, and a ſeventh in *Rome*, whither he retir'd. *Pelagius* II. ordain'd him Deacon in 582, and drew him out of his Retirement to ſend him to *Conſtantinople*, in Quality of Surrogate to the Emperor *Tiberius*. He had not much to do there, and ſo he did not ſtay long. They talk only of a Conference he had with the Patriarch *Eutychius*, in which he maintain'd againſt that Patriarch, that the Bodies of the Bleſſed after the Reſurrection ſhould not be of the Nature of the Air and Wind, but that they ſhould be palpable and ſolid of their own Nature, altho' ſubtle

by

by Miracle. S. *Gregory* return'd to *Rome* after the Death of *Tiberius*, in 586, and ſerv'd as Secretary to Pope *Pelagius:* He was elected Biſhop of *Rome* after his Death. This City was then afflicted with a contagious Diſtemper, of which *Pelagius* died. S. *Gregory* had ſet up, in that Pope's Life-time, Litanies or publick Proceſſions of the Inhabitants in ſeven Chorus's, to implore the Mercy of Heaven. He did what he could not to be conſecrated, eſcap'd from *Rome*, where he was kept, and withdrew into a Cave; but having been diſcover'd, he was conſecrated and put in the Holy See of *Rome* the 3d of *September* 590. Preſently after his Election, he made a publick Confeſſion of his Faith, and wrote a Synodical Letter to the Patriarchs of the *Eaſt*. In this Letter he took the Title of *The Servant of the Servants of God*, in oppoſition to the haughty Titles which the other Patriarchs took. He regulated the Singing, and other Offices of the Church of *Rome*, reform'd its Clergy, and put the City in very good Order. Altho' he was of a very weak Conſtitution, and ſubject to many Diſtempers, yet he ſupported the Fatigues and Labours of the Epiſcopate with Courage, and acquitted himſelf of all the Functions of his Miniſtry. He was vigilant in the Defence of the City of *Rome* againſt the *Lombards*, and reliev'd the People by his great Largeſſes, in which he employ'd the Patrimony of S. *Peter*. He had a particular Care over the Churches of *Italy* and *Sicily*, and bent his whole Application to the Affairs of the Univerſal Church. He us'd his utmoſt Efforts to extinguiſh the Diviſion which the Affair of the three Chapters had left in the Church. He labour'd to deliver *Africk* from the Schiſm of the *Donatiſts*. He ſtood up againſt the Title of Univerſal Patriarch, which the Patriarchs of *Conſtantinople* aſſum'd to themſelves. He ſent *Auguſtin* the Monk and his Companions to *England*, to convert that People. He forbid forcing the *Jews* to turn Chriſtians. He kept up Diſcipline carefully; he was a declar'd Enemy to Simony, and apply'd himſelf to cauſe the Canons to be inviolably obſerv'd in all Churches, being convinc'd that herein conſiſted all the Power and Authority which the Primacy of his See gave him. He died on the 12th of *March* 604. I ſhall have Occaſion to ſpeak of his Works when I come to the Hiſtory of the Authors of this Century.

CHAP. VII.

Of the Councils held in the West *in the ſixth Century.*

Q. HItherto you have only mention'd the Councils which had a Relation to the Hiſtory of the fifth Century, *viz.* thoſe of *Rome* which regulated the Controverſie of *Symmachus*, and the Councils of the *Eaſt*, about the Affair of the three Chapters; were there no Provincial or National Councils held in the *Eaſt* and *Weſt*, to regulate Diſcipline?

A. There hardly remains any Monument of the particular Councils of the *Eaſt*; but we have excellent Regulations of ſeveral Councils of *France* and *Spain*, which Hiſtory make mention of, and the Canons of which are yet extant. The firſt of thoſe Councils is that of *Arles* held on the 10th or 11th of *September* 506, under *Alarick* King of the *Goths*, who were at that time Maſters of *Aquitain*. *Caſarius*, Biſhop of *Arles*, was at the Head of that Council, with the Archbiſhops of *Bourdeaux*, *Auche*, *Bourges* and *Tholouſe*. The Biſhop of *Agde* follow'd them with eighteen Biſhops, ſeven Prieſts, Deputies of other Biſhops, and two Deacons likewiſe Deputies. This Council publiſh'd forty ſeven Canons or Regulations about Ordinations, the Obedience of the Clergy to their Biſhops, and the Perſervation of the Goods given to Churches; about the Manners and Duties of the Clergy, the Divine Office, the Submiſſion which Abbots and Monks owe to their Biſhops, Eccleſiaſtical Judgments, and ſeveral other Points, of which I cannot enter into a Detail. I ſhall only obſerve, that they take notice of the Communion of Strangers, *Communio Peregrina*, to which diſobedient Clergymen are reduc'd. We don't well know what that Communion was; 'tis probable it was the Rank that was given to Strangers who call'd themſelves Clergymen, but could not prove it by Letters in form. They were allow'd

low'd an honourable Rank above Laymen; but below the Clergy of the Church, who were of the ſame Order they ſaid they were. The time of Ordination of Deacons is fixed at twenty five Years, and that of Prieſts at thirty. There they oblige the Laicks to communicate thrice a Year, at *Chriſtmas*, *Eaſter* and *Whitſuntide*. They forbid Divorce without a lawful Cauſe. They diſapprove the Conſtitution of the Monks who live in particular Cells, unleſs they are of a known and tried Virtue, and are oblig'd to it becauſe of their Infirmity. They allow the Office to be perform'd in Country Chappels, in Places far diſtant from Pariſhes, unleſs upon high Holidays.

The ſecond Council held in *France* is the firſt Council of *Orleans*, aſſembled on the 11th of *July* 511. The Archbiſhops of *Bourdeaux*, *Bourges*, *Auche*, *Tours* and *Rowen* aſſiſted there with twenty ſeven Biſhops, and made thirty one Canons, in which they maintain the Right of Refuge in Churches, excepting to Raviſhers. They regulate the Diſtribution of the Churches Goods. They ſubject the Abbots and Monks to the Biſhops. They made a Law for the Practice of Litanies or Rogations for three Days before the Aſcenſion, with Faſting, Abſtinence, and ceaſing from Labour.

In *Spain* ten Archbiſhops or Biſhops of that Country being aſſembled at *Tarragona*, drew up thirteen Canons about the Conduct of the Clergy. They are forbid to live long in their Relations Houſes, or to lend Mony for Uſury. The Biſhops who were not Ordain'd by the Metropolitan, but by another Biſhop with his Leave, are enjoin'd to come and wait on him in two Months; and all the Biſhops are enjoin'd to be preſent at the Provincial Synod, and to Viſit the Country Pariſhes. They are maintain'd in the right of judging Civil Cauſes; but they are forbid to do it on *Sunday*. It is ordain'd, that a Prieſt and a Deacon ſhall live by Turns, a Week each, in the Country Pariſhes; and that the whole Clergy ſhall be ready to perform *Sunday*'s Office, and ſay Matins and Veſpers every Day.

Next Year there was a Council at *Girone* the 17th of *June*, conſiſting of the Metropolitan of *Tarragona*, and ſix Biſhops of the Province, where they made ten Canons.

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The Biſhops enjoin'd all the Biſhops of the Province the Order of obſerving in their Churches the Celebration of the Divine Office in the ſame manner as in the Metropolitan Church. The firſt Litanies are fixed to the Week which follows *Whitſuntide* Holidays, in which there ſhall be one Day of Faſting, and Litanies from *Thurſday* to *Saturday*; the ſecond Litanies on the firſt Day of *November*. They reſerve the Adminiſtration of Baptiſm, even of Infants, to the Feaſts of *Eaſter* and *Pentecoſte*, except in caſe of Sickneſs. Clergymen, who are oblig'd to Celibacy, are forbid to live with their Wives, or to have Strangers.

Avitus Biſhop of *Vienna* aſſembled a Council at *Epaone* on the 15th of *September* 517, under the Reign of *Sigiſmund*, at which he aſſiſted with *Viventiolus* Archbiſhop of *Lyons*, and twenty three Biſhops. They drew up forty one Canons, almoſt all about the Diſcipline that ought to be obſerved with regard to the Clergy. They allow'd Prieſts to aſſiſt ſick Hereticks that had a Mind to be converted, by applying Chriſm to them; but if thoſe Hereticks are in Health, they reſerve that Function to the Biſhops. They forbid to ordain Widows, Deaconneſſes. They order the Conſecration of Altars with Chriſm. They reſtrain the Degrees of Inceſtuous Marriages to Couſin-Germans. They renew ſome ancient Canons about Penance, and allow Abſolution to be given to all Penitents at the Point of Death, on Condition that they finiſh their Penance if they recover. In fine, they make ſome Rules for the Government of Monaſtries and Nunneries. Some time after, the Archbiſhop of *Lyons* held a Council of ten Biſhops in his own City. It was aſſembled to judge *Stephen*, who was accuſed of Inceſt. That Biſhop was convicted of it, and condemn'd with his Wife *Palladia*. This being a Matter of Conſequence, and the Court intereſting it ſelf in it, the Biſhops made Rules to maintain vigorouſly what they had decided.

In 524 there was a Council held at *Lerida*, which forbid Clergymen to go to War, and ſettled Rules about Penance.

In the Council of *Valence*, which was held the ſame Year in the Month of *November*, nine Biſhops who aſſiſted

ed there drew up ſix Canons. The firſt concerns the ancient Cuſtom of ſending away the Catechumens and Penitents before the Oblation. The 2d and 3d renew the preceding Canons for preſerving the Goods of the Church. The 4th provides for the Solemnity of the Burial of Biſhops, obliging the Neighbouring Biſhops to aſſiſt at them. The 5th is againſt Vagabond Clergymen; and the 6th forbids the ordaining of a Clerk belonging to another Biſhop, and even the ordaining of a Perſon that will not live in the Dioceſe.

The fourth Council of *Arles* held this Year by S. *Cæſarius*, and aſſembled to celebrate the Dedication of the Church of S. *Mary* in the Month of *June*, made four Canons which fix the Age of Deacons at twenty five, and that of Prieſts at thirty, forbid the ordaining of Laicks Biſhops, forbid the Ordination of Bigamiſts, and thoſe who have done Penance, and forbid Clergymen to go from their Dioceſes, and Biſhops to receive them:

The Council of *Orange* in 529, was aſſembled by *Cæſarius* of *Arles*, conſiſted of twelve Biſhops, who were preſent at the Dedication of the Church which *Liberius* a *Patrician*, *Præfectus Prætorius* in *Gaul* had caus'd to be built in the City of *Orange*. Theſe Biſhops being met, enter'd upon Queſtions about Grace, and publiſhed about eight Articles which had been ſent them by the Holy See, and which were taken out of the Fathers and Councils. The firſt and ſecond are againſt thoſe who ſay that the Sin of the firſt Man did not hurt the Souls of Men, *i. e.* againſt the *Pelagians*, and the others againſt thoſe who aſcribe the beginning of our Converſation to our Will, *i. e.* againſt the *Semi-Pelagians*.

Cæſarius likewiſe held a Council at *Vaſon* on the 5th of *November* the ſame Year, conſiſting of ten Biſhops, in which he provided for the Service of Pariſhes, by ordaining the Prieſts to bring up young Readers to render them capable of ſucceeding them. He likewiſe made Rules about the Divine Office, and order'd that the *Sanctus* ſhould be recited at all Maſſes; that Commemoration ſhall be made of the Pope who is in the Holy See, and that the *ſicut erat* ſhall be ſung after the *Gloria Patri*, at the end of all the Prayers.

In

In 531 there was a Council held at *Toledo*, consisting of eight Bishops, with Permission of King *Amalarick*, in which the Rules about the Celibacy of Priests and Deacons was confirm'd. King *Childebert* and his Brothers caus'd a Council to be assembled at *Orleans* in *June* 533, consisting of twenty six Archbishops or Bishops of *France*, and five Priests, Deputies of Bishops, who drew up twenty one Canons about the Ordination of Bishops, the Conduct of Clergymen, the Subjection of Abbots to Bishops, *&c.* There they reiterate the forbidding to ordain Women Deaconnesses.

Honoratus Archbishop of *Bourges*, and fourteen Bishops of *France*, assembled at *Clerment* in *Auvergne* with the King's Permission, drew up fourteen Canons. They forbid the covering of Dead Corps with Palls, Veils or Linnen which are employed in the Service of the Altar. The thirty three Canons of the third Council of *Orleans* in 538, consisting of five Archbishops and fourteen Bishops, contain nothing but ancient Rules renew'd. The Council of *Barcelona* in 540, consisting of seven Bishops, only made ten Canons concerning the Divine Office and Penitents. The fourth Council of *Orleans* in 541 was much more numerous, forty *French* Archbishops or Bishops assisted at it, and published thirty eight Canons. The ninth Council held in the same City in 549, consisted of seventy one Bishops, and made twenty four Canons. *Sabaudus*, Archbishop of *Arles*, held two Councils, the one at *Arles* in 554, where he made six Canons; and the other at *Paris* in 555, where the Deposition of *Saffaracus* Bishop of *Paris* was confirm'd. The third Council of *Paris* was held under the Reign of King *Childebert* in 557. The Archbishops of *Bourges* and *Roüen*, and thirteen Bishops assisted at it, and published ten Canons. We have still several Canons of Councils held at *Lyons* and *Tours* in 567; of two Councils of *Brague*, the one held in 563, and the other in 572; of two Councils of *Macon*, the one held in 581, and the other in 585; of the third Council of *Lyons* held in 583; of the Council of *Toledo* held in 589; of that of *Narbonne* held the same Year; of that of *Seville* held in 590; of a Council held at *Saragossa* in 592, and of Councils held at *Toledo* in 597, and at *Huesca* in 598, and at

Barcelona

Barcelona in 599. *Aunacharius* Biſhop of *Auxerre* held in that City, in 578, a Synodical Aſſembly of Abbots and Prieſts of his Dioceſe, wherein were made forty five Rules relating to particular Ceremonies.

This great number of Councils and Canons lets us know how much Zeal and Vigilance our Biſhops had at that time, and how careful they were to keep up Diſcipline and good Order in the Church.

CHAP. VIII.

Of the Eccleſiaſtical Authors of the ſixth Century.

Q. WAS the Church in this Age as fruitful in illuſtrious Writers as in the preceding Ages?

A. We don't find in this Century any of thoſe great Writers whoſe Names are ſo famous; however there were not wanting Authors who have their Merit. The *Weſt* furniſh'd more of 'em than the *Eaſt*.

In the Beginning of the Century flouriſh'd in *France Sextus Alcimus Ecdicius Avitus*, Archbiſhop of *Vienna* Son to *Iſchius* a Senator, and Brother to *Apollinaris* Biſhop of *Valentia*. He labour'd at the Converſion of the *Arians*, had ſeveral Conferences with *Gondebaud* King of the *Burgundians*, who was an *Arian*, converted his Son *Sigiſmund*, and vigorouſly attack'd the Hereticks of his time. He dy'd in 523, and has left us Letters, Sermons, and Poems. To him we may join *Ennodius*, Biſhop of *Pavia*, who as well as he maintain'd the Abſolution of Pope *Symmachus*. S. *Fulgentius*, Biſhop of *Ruſpa* in *Africk*, is one of the moſt illuſtrious Authors of this Age. He was Grandſon to a Senator of *Carthage*, was born in 464, and embrac'd a Monaſtick Life. The Monaſtries of *Africa* being deſolated by the Incurſions of the *Moors*, he left that Country with a Reſolution to go into *Egypt*. Having embark'd in this Deſign he arriv'd at *Syracuſe* where he chang'd his Mind by the Advice of Biſhop *Eulalius*, and another *African* Biſhop, who counſell'd him to return to his own Country, after he ſhould have taken a Journey to *Rome*. When he return'd to his own Country, he built a Monaſtry. He was ordain'd againſt his Will Biſhop of

Ruſpa

Ruſpa in 504 or 508; he was baniſh'd with the other Biſhops of *Africa* into the Iſland of *Sardinia*, by Order of King *Thraſamond*. He return'd in 522, and dy'd in 529, according to ſome, or 533, according to others. He wrote Diſcourſes againſt the *Arians* and *Pelagians*. He exactly explain'd the Myſteries of the Trinity and Incarnation. He made an Anſwer to the Monks of *Scythia* on this Propoſition, *One of the Trinity did ſuffer*, and defended the Principles of S. *Auguſtin* about Original Sin, the Fall of Man, Predeſtination and Grace, againſt *Fauſtus* and the *Semi-Pelagians*. He follow'd exactly the Doctrine of S. *Auguſtin*, and imitated his Stile. *Fernandus*, Deacon of the Church of *Carthage*, Friend and Contemporary with S. *Fulgentius*, made a Collection of Canons, and was the firſt that declar'd in writing againſt the Condemnation of the three Chapters. The famous *Boëtius*, a *Roman* Senator, and Conſul in 487 and 510, did not excel leſs in Theology than in Philoſophy. He was the firſt that made uſe of the Philoſophy of *Ariſtotle* to explain the Myſteries of the Trinity and Incarnation. Every body knows his Diſgrace, and how he dy'd in Priſon in *Pavia*, in 524. *Greece* furniſhes us with *Theodorus the Reader*, who brought the Hiſtories of *Socrates*, *Sozomen* and *Theodoretus* into one Body, and continu'd them to the Reign of *Juſtin the Elder*; *John* of *Scythopolis*, who wrote againſt the *Eutychians* and the *Acepholi*; *Baſile* of *Cilicia*, who wrote an Eccleſiaſtical Hiſtory; *Ephraim*, Patriarch of *Antioch*, who wrote ſeveral Diſcourſes in Defence of the Council of *Chalcedon*; *Procopius* of *Gaza*, who commented upon *Iſaiah*, and ſeveral other Books of the Holy Scripture; the Monk *Jobius*, who compos'd a huge Volume, divided into nine Books, upon the Incarnation. We may likewiſe put in the Rank of Eccleſiaſtical Authors the Emperor *Juſtinian*, who made ſo many Edicts and Laws about Eccleſiaſtical Matters. To return to the *Weſt*: *Dionyſius the Leſſer*, who firſt introduc'd the Cuſtom of reckoning the Years from the Birth of Jeſus Chriſt, has enrich'd the *Latin* Church with ſeveral faithful Tranſlations of *Greek* Works, and a Tranſlation of the Canons of the Councils, of which he has made a Code. *Caſſiodorus* is one of the moſt learned Authors of this Century. He was brought up at the Court

of

of *Odoacer*, King of the *Heruli*. When the King was vanquiſh'd by *Theodorick*, King of the *Goths*, *Caſſiodorus* was in great Credit with the latter, and was rais'd to the moſt eminent Dignities and Offices, and even to the Conſulſhip in 514. He was very powerful at the Court of the Kings *Theodorick*, *Athalarick* and *Vitigius*. Altho' thoſe Princes were *Arians*, yet *Caſſiodorus* did not ſwerve from the Catholick Faith. At the Age of 69 or 70 he retir'd from Court, and eſtabliſh'd in *Calabria* the Monaſtry of *Viviers*, where he dy'd in Peace, aged above 90 Years, about the Year 560. He drew into one Body the Hiſtories of *Socrates*, *Sozomen* and *Theodoretus*, tranſlated by *Epiphanius the Scholaſtick*, and wrote a very ſhort Chronicle. He wrote Commentaries upon the *Pſalms*, *Canticles*, the Epiſtles of S. *Paul*, the *Acts* of the Apoſtles, and the *Apocalypſe*. His Treatiſe of *Inſtitution to Divine Learning* is very uſeful for learning of Theology, and contains fine Remarks upon the Holy Scripture. He ſpeaks worthily of the human Soul in a Work upon that Subject. His Letters contain an Infinity of curious things. In fine, he compos'd ſeveral Diſcourſes upon the Sciences and the Liberal Arts. His Works are learned, wrote with Purity for that Age, and are full of Moral Sentences and Thoughts. *Facundus*, Biſhop of *Hermania* in *Africk*, wrote twelve Books and two Letters in Defence of the three Chapters. The *French* are indebted for their ancient Eccleſiaſtical and Prophane Hiſtory to *Gregory*, who ſucceeded to *Euphronius* in the Biſhoprick of *Tours* in 574. He likewiſe wrote eight Books of Miracles, or of the Lives of the Saints. His Stile, as he owns himſelf, is ſomewhat unpolite, and he was very credulous in the Affair of Miracles. The Monaſtry of Mount *Sinai* produc'd two illuſtrious Writers in this Century; the one for Learning, and the other for Piety: The firſt is *Anaſtaſius*, who was rais'd to the See of the Church of *Antioch* in 561, and compos'd a Book againſt the *Acephali*, which he entitles, *The Guide to the Right Way*; eleven Books of Anagogical Conſiderations upon the Creation of the World; five Dogmatical Diſcourſes upon the Myſteries of the Trinity and Incarnation; and ſome Sermons. The 154 Queſtions upon the Scripture

ture are not his. The ſecond is S. *John*, firnamed *Climachus*, becauſe of his Work entitled *Climax*, *i. e.* a Ladder; becauſe in that Work he makes thirty Degrees, which are ſo many Chriſtian and Religious Virtues, which we muſt practiſe before we can attain to Perfection. We muſt join to thoſe two Authors *Evagrius*, who has continu'd the Eccleſiaſtical Hiſtory to the 12th Year of the Reign of *Mauritius*, the 594th of our Æra. But of all the Eccleſiaſtical Authors of this Century, there was none more eſteem'd in the Church than S. *Gregory the Great*. Beſides abundance of Letters, which he wrote during the fourteen Years of his Pontificate, and which contain an Infinity of Deciſions upon the Government and Diſcipline of the Church: He compos'd huge Works in Morality, *viz.* his Morals on *Job*, Homilies upon *Ezekiel* and the Goſpels; his Paſtoral, divided into four Books, upon the Duties of Paſtors; four Books of Dialogues upon the Lives and Miracles of ſeveral holy Perſonages. Commentaries upon the Books of *Kings*, and the *Song of Solomon*, collected by the Abbot *Claude*. The Commentaries upon ſome Books of the Scripture, which bear his Name, are at leaſt doubtful. The Works of that Father are an inexhauſtible Fund of Moral and Divine Thoughts. *Paterius*, his Diſciple, has made a Collection of the Explications upon the Old and New Teſtament, drawn from the Works of S. *Gregory*. S. *Leander*, Biſhop of *Seville*, Friend to S. *Gregory*, did likewiſe compoſe ſeveral Works. We muſt not forget, amongſt the conſiderable Authors of this Century, *Caſarius*, who poſſeſs'd the See of *Arles* from 501 to 543, who compos'd ſeveral Homilies, and a Rule for the Religious.

Q. Are theſe all the Authors of the Sixth Century?

A. There are ſeveral others; the Poet *Orentius*, who has wrote a Warning to the Faithful in Verſe. *Procopius* of *Gaza*, from whom we have very large Commentaries, upon the Books of *Kings* and *Chronicles*, and upon the Propet *Iſaiah*. *Juſtus* a *Spaniſh* Biſhop, who wrote Commentaries upon the *Song of Solomon*. *Avitus*, who left a Commentary upon the *Apocalypſe*. *Zachary* Biſhop of *Mitelene*, who attack'd the *Manicheans*. *Syrillus* of *Scythopolis*,

thopolis, who wrote the Life of S. *Euthymius*; *Victor* of *Capua*, Author of a Harmony of the Goſpels. *Primaſius*, who commented upon the Epiſtles of S. *Paul* and the *Apocalypſe*. *Arator*, who put the Hiſtory of the *Acts* of the Apoſtles into Verſe. *Lileratus* the Deacon, a faithful Hiſtorian of the Controverſies occaſion'd by the Hereſies of *Neſtorius* and *Eutychius*. *Agnellus*, who wrote a Letter to the *Armenians* touching Faith. *Fortunatus*, who wrote the Life of S. *Martin* and ſeveral others in Verſe, and compos'd ſeveral Poems. *Martin* of *Brague*, and *John* the Scholaſtick, Authors of the Collections of Canons, the former in the *Weſt*, and the latter in the *Eaſt*. *Evantius*, who wrote a Letter againſt thoſe who believ'd that the Blood of Animals was impure; and ſeveral other Authors, whoſe Works are loſt. In this Century there were alſo ſeveral Rules made for Monks and Nuns; for beſides that of S. *Benedict* which is the Principal and Model of others, *Cæſarius*, Biſhop of *Arles*, *Aurelianus*. *Tetradius*, *Ferreolus*, *Eutropus*, have drawn up Monaſtick Rules.

CHAP. IX.

An Abridgement of the Doctrine, Diſcipline, and Morality of the ſixth Century.

Q. I Am ſatisfied as to the Authors of the ſixth Century; I think nothing more remains for you to do but to repreſent to me in a few Words the Doctrine, Diſcipline and Morality of the ſixth Century?

A. The Doctrine of the Church was explained in this Age with all the Exactneſs poſſible; but they began to debate about uſeleſs Queſtions, to explain the Myſteries by the Rules of Logick, and to diſpute with Warmth about Matters of ſmall Conſequence. In this Century were ſeen the Biſhops of the *Eaſt* and *Weſt* divided about Words, *viz.* Whether we may ſay, *That one of the Trinity did ſuffer*; and moreover about Queſtions which regarded the Perſons and Writings of three Authors. Thoſe Contro-

verſies were puſh'd too far, and troubled the Church long. The Diſputes about Grace were terminated in the *Weſt* by the Deciſion of the Council of *Orange*. There was but one Opinion about the Nature and Origin of the Soul of Man. The Worſhip of Saints and Relicks was generally receiv'd, and if they ſinn'd in that it was perhaps thro' an Exceſs of Credulity, which made them believe too ſlightly Miracles that were not well atteſted. As to Diſcipline, although the Councils continually renew'd the antient Laws, yet it began to be already relaxed, and the antient Rigour of Penance was much abated. They ſettled the Degrees of Kindred in which it was unlawful to contract Marriage, they extended them to firſt Couſins: They made many Regulations about Ordinations; and marked preciſely the Qualities requiſite to be ordained, and the Impediments which render'd Perſons incapable of Ordination. The Riches of the Church began to be a burden to it, becauſe its Miniſters look'd upon them as their Property, whereas formerly they were look'd upon only as the Patrimony of the Poor. This oblig'd the Councils of this Century to make a great number of Canons for the Diſtribution and Preſervation of thoſe Riches; a matter about which they had hitherto made no Rules. The Biſhops of the *Weſt* paſs'd into a Law the Cuſtom of paying Tithes to the Curates. In the *Latin* Church they extended the Obligation of living in Celibacy even to Sub-Deacons: But that the Conduct of Eccleſiaſticks might be exempt from all Suſpicion, they were oblig'd to renew very often, and with particular Circumſtances, the antient Canons which forbid Clergymen to have ſtrange Women in their Houſe. They began to make Rules to oblige Chriſtians to avoid Commerce with the Jews and Lepers, who were in great Numbers in *France* and *Spain*. The Biſhops were yet elected by the Clergy and the People; but the Favour of Princes made thoſe to be elected who had neither Learning, Merit nor Capacity. They preſerv'd to Metropolitans the Right of ordaining the Biſhops of their Province; and the Cuſtom of celebrating Provincial Councils every Year was ſettled in the *Weſt*. The Church of *Rome* was thrice vexed with the Schiſms of Anti popes; and thoſe of *Alexandria* and

Antioch

Antioch were often the Prey of the Ambitious. The Churches of the *East* and *West* began to be no longer united. Some Popes pretended to Rights and Prerogatives of which their Predeceſſors never dreamt; and there were Flatterers who were at great Pains to make them believe that they were Independent of, and above Councils. But the more holy rejected thoſe falſe Maxims, and made their greateſt Glory to conſiſt in keeping up the Laws of the Church. In the *Weſt* they took a particular Care of the Rites of the Divine Office. The Monaſtick Order was perfected in the *Eaſt*, as well by the Laws of the Emperors as by divers Aſcetick Diſcourſes, and in the *Weſt* by ſeveral Rules, and particularly that of S. *Benedict*. The Abbots and Monks were ſubject to the Juriſdiction of the Biſhops; nor did the Popes grant them any Privilege to exempt them from it. S. *Benedict*, whoſe Order ſpread it ſelf in a little Time not only in *Italy*, but likewiſe in *France* and *England*, was born at *Nurſia*, a City in the Dioceſe of *Spoleto*, about the Year 480. He was brought young to *Rome*, from whence he retir'd to *Sublacum* forty Miles from *Rome*. He ſhut himſelf in a Grotto, and liv'd there three Years, without any Body's knowing it. Having been afterwards known, the Monks of a Neighbouring Monaſtry choſe him for their Abbot; but their Manners not agreeing with thoſe of S. *Benedict* he retir'd into the Wilderneſs, where ſeveral Perſons coming to ſee him, he built twelve Monaſtries. From thence he went, in 529, to Mount *Caſſinus*, where he drew up his Rule, and laid the ſolid Foundations of a great Order. He died according to ſome in 543, or according to others in 547. After his Death his Order ſpread it ſelf not only in *Italy*, but likewiſe in *France* and *England*, and in all the other Parts of *Europe*

Q. After what Manner was Morality taught in this Century?

A. As in the preceding, by Homilies to the People, and by devotional and practical Diſcourſes for the more perfect. S. *Gregory* amongſt the *Latins* and S. *John Climacus* amongſt the *Greeks*, excell'd in the latter kind. Let us here put an End to the Hiſtory of the ſixth Century, and leave that of the following ones to another Conference.

THE HISTORY OF THE Seventh CENTURY.

Q. I Take ſo much Pleaſure in converſing with you about the Hiſtory of the Church, that impatient to continue our Converſation, I am come to wait on you ſooner than you expected, to hear you upon the Hiſtory of the Seventh Century, where we left off.

A. You muſt not expect to hear of ſo conſiderable Events in this as in the preceding Centuries, nor to meet with Authors comparable to thoſe I have already mentioned. Nevertheleſs, the ſeventh, eighth and ninth Centuries do furniſh us with ample Matter enough for Hiſtory; but the tenth and following Centuries to the ſixteenth will be very barren. I warn you of it beforehand, that ſo you may bear with Patience the Diſcourſes which we ſhall have upon the Hiſtory of thoſe Ages, till we come to the ſixteenth and ſeventeenth Centuries, where your Curioſity will be abundantly ſatisfied.

Q. I ask'd of you a Continuation of the Hiſtory of the Church from Jeſus Chriſt down to our Times from Century to Century. If the Hiſtory of ſome Centuries is not ſo fruitful and agreeable as that of others; yet that does

does not hinder its being neceſſary to know it, in order to compleat the Hiſtory, which without that would be defective. Therefore I intreat you to continue.

A I ſhall begin the Hiſtory of this Century with an Account of the Diſturbances occaſion'd by this Queſtion; *Whether there be two Operations and two Wills in Jeſus Chriſt, or if there be but one Will and one Operation in him?*

CHAP I.

The Origin of Monotheliſm.

IN the beginning of this Century, the Deciſions of the Councils of *Epheſus* and *Chalcedon* being receiv'd by all the Patriarchs, the Churches of the *Eaſt* and *Weſt* own'd that there were two Natures in Jeſus Chriſt, which made but one only Perſon. If we acknowledge two Natures, each Nature having its own Faculties, and each Faculty its different Operations, it follows that we muſt own, that there are in Jeſus Chriſt two Wills, and two ſorts of Operations, the Divine Will, and the Human Will. Nevertheleſs, towards the Year 620, ſome took it in their Heads to deny that it could be ſaid, there were two Wills in Jeſus Chriſt. They were called *Monothelites*, *i. e.* Hereticks aſſerting but one Will, becauſe their Error conſiſted in Maintaining that there was but one Will in Jeſus Chriſt. *Theodorus* Biſhop of *Pharan* was the firſt, who, explaining himſelf upon this Queſtion, maintain'd that the Humanity in Jeſus Chriſt was ſo united to the Word, that although it had its own Faculties, yet it did not act by it ſelf, but that all its Action ought to be aſcribed to the Word which gave it Motion. *Cyrus* Biſhop of *Phaſis* embraced this Opinion, and likewiſe explain'd himſelf in the ſame Manner, refuſing to ſay there were two Operations in Jeſus Chriſt, and being for having them reduced to one ſole and principal Operation. Not that they did hereby deny that there were Human Actions and Paſ-

ſions in Jeſus Chriſt, but they contended that they ſhould be attributed to the Word as to the chief Mover, of which the Man was but the Inſtrument. *Sergius* Patriarch of *Conſtantinople* enter'd into that Sentiment, and the Emperor *Heraclius* embraced that Opportunity ſo much the more willingly, that he thought it might be a Means of uniting the *Jacobites Severians*, and *Acephali* to the Church, by yielding to them part of what they ſought. He ordered a Declaration to be made againſt the *Acephali* addreſs'd to *Arcadius* Archbiſhop of *Cyprus*, by which enjoining the Belief of the two Natures, he forbids to ſay that there were two Operations and two Wills in Jeſus Chriſt. He promiſed to *Athanaſius*, univerſal Patriarch of the *Jacobites*, to make him Patriarch of *Antioch*, if he would own the Council of *Chalcedon* and acknowledge two Natures in Jeſus Chriſt. *Athanaſius* yielding upon this Promiſe, only ask'd the Emperor whether it ought to be ſaid that the Operations of Jeſus Chriſt were ſimple or double. Thereupon *Heraclius* conſulted *Sergius*, Patriarch of *Conſtantinople*, and *Cyrus* Biſhop of *Pharan*, who both agreed, that we ought to acknowledge one only *Operatio Deivirilis* in Jeſus Chriſt. *Cyrus* having thus declared himſelf Head of the Party, was quickly tranſlated from his little Biſhoprick to the Patriarchate of *Alexandria*. Being rais'd to that See he united the *Theodoſians* or *Jacobites*, by publiſhing Articles, of which there was one which eſtabliſhed one ſole *Theandrick* or *Deivirile* Operation in the Perſon of Jeſus Chriſt. This Union being made in *June* 633, *Cyrus* imparted it to *Sergius*. *Sophronius*, who was afterwards Patriarch of *Jeruſalem*, oppos'd it ſtrenuouſly, and departing from *Alexandria*, came to *Conſtantinople* to make his Complaints to *Sergius*, whom he found in the ſame Sentiments with *Cyrus*. But he being deſirous to be a Peace-maker, wrote to *Cyrus* to forbear ſaying either that there was one or two Wills in Jeſus Chriſt, and the ſame to *Sophronius*, deſigning thus to put an End to the Diſpute. *Sophronius* hereupon deſired *Sergius* to give him his Thoughts in Writing. *Sergius* gave him a Letter, a Copy whereof he ſent to *Honorius* Biſhop of *Rome* himſelf. *Honorius* anſwered *Sergius*, that he approved

proved the Precaution he took, and the ſurpriſing of the Terms of one or two Operations in Jeſus Chriſt, declaring that he acknowledged two Natures in Jeſus Chriſt who nevertheleſs had but one Will. In the mean time *Sophronius* being rais'd to the See of the Church of *Jeruſalem*, wrote a Synodical Letter to *Sergius*, in which he defends the Doctrine of two Wills; and before he died he ſent *Stephen* Biſhop of *Doria* to *Rome*, to ſupport that Opinion, and cauſe the contrary to be condemned. After the Death of Pope *Honorius*, the Emperor *Heraclius* caus'd a Declaration to be publiſhed, entituled *Ecthesis* or an Expoſition of the Faith in which he ordered Silence upon that Queſtion. *Sergius*, who was really the Author of that Expoſition approved it, and died ſoon after in 639, leaving *Pyrrhus* his Succeſſor, who was in the ſame Sentiments. It was not ſo with the Succeſſors of *Honorius*. *Severianus*, who was but a ſhort time in the Holy See, would not approve the *Ecthesis*, and *John* IV. flatly condemned it. *Heraclius* dying in 641, and his Son *Conſtantine* living but four Months, *Conſtans* ſucceeded him the ſame Year. *Pyrrhus*, Patriarch of *Conſtantinople*, having incurred the Emperor's Diſpleaſure, was obliged to retire into *Africa*, and *Paul* was put in his Place. He was no leſs Zealous for the *Monothelites* than *Pyrrhus*. Pope *Theodorus* deſired the Abolition of the *Ecthesis*, but the Emperor *Conſtans* publiſhed a Declaration like to that of *Heraclius* called *Typus*, by which he enjoined Silence upon the Queſtion of the two Operations and two Wills in Jeſus Chriſt. This Edict was publiſhed at *Conſtantinople* in 648, and in the beginning of the following Year Pope *Theodorus* died. *Martin* the Iſt of that Name ſucceeded to him.

CHAP. II.

The Lateran *Council under* Martin I. *againſt the* Monothelites.

Q. WHAT ſide was this Pope of?

A. He aſſembled a Synod at *Rome* upon the Queſtion of the two Operations and two Wills. This Council was held in *Conſtantine*'s Church. 105 *Italian* Biſhops aſſiſted at it, among whom were *Maximus* Patriarch of *Aquileia*, *Deuſdedit* Biſhop of *Cagliari*, and a Biſhop and Prieſt depu'ed from the Archbiſhop of *Ravenna*. It was concluded in five Meetings, Sittings or Conferences.

The firſt was held the 5th of *October* 649. Pope *Martin* declar'd that Council was aſſembled to oppoſe the Novelties and Errors publiſhed by *Cyrus* of *Alexandria*, and *Sergius* of *Conſtantinople* and ſupported by *Cyrus* and his Succeſſor *Paul*. That eighteen Years ago *Cyrus* had publiſh'd nine Articles in *Alexandria*, in which he pronounc'd an Anathema againſt thoſe who would not hold them; and advanc'd, that there was but one ſole Operation in Jeſus Chriſt, both of his Divinity and Humanity. That *Sergius* had approv'd that Doctrine in a Letter to *Cyrus*. That he had afterwards confirm'd it, by publiſhing an Heretical Expoſition of Faith under the Name of the Emperor *Heraclius*. He adds, that it follows from the Doctrine, that there is but one Will and one Nature in Jeſus Chriſt, becauſe the holy Father acknowledg'd that if there was but one Will, then there was but one Nature alſo. He accus'd *Pyrrhus* of having follow'd the Footſteps of *Sergius* and perſuaded the Emperor to publiſh a new Expoſition of Faith call'd *Typus*, by which he forbid ſpeaking either of one or two Wills in Jeſus Chriſt.

They began the Examination of that Affair in the ſecond Meeting of the 8th of *October*. *Stephen* Biſhop of *Doria*, Deputy from *Sophronius*, declar'd himſelf a Party, and

and preſented a Requeſt to the Council. Some Prieſts and Monks who were at *Rome* joined him, and preſented their Petition alſo. They read the Letter of *Sergius*, and four Letters of *African* Biſhops againſt the *Monothelites*.

In the third Meeting, held the 16th of *October*, they produced the Extracts of the Writings of *Theodorus* of *Pharan*, and *Cyrus*, the *Ecthesis* of *Heraclius*, and the Approbations of *Pyrrhus* and *Paul*.

In the fourth Meeting, held the 19th of *October*, they read *Paul*'s Letter to Pope *Theodorus*, and the *Typus* of the Emperor *Conſtans*. Then they recited the Symbol of the Councils of *Nice* and *Conſtantinople*, and read the Deciſions of the Councils of *Epheſus*, *Chalcedon* and *Nice*.

In the fifth Meeting, held the laſt Day of *October*, they read the Teſtimonies of the *Greek* and *Latin* Fathers, which prove either directly, or by Conſequence, that there are two Wills and two Operations in Jeſus Chriſt; and on the other hand, they produced the Teſtimonies of ſeveral Hereticks, who taught there was but one Will in Jeſus Chriſt. After this *Maximus* of *Aquileia*, *Deuſdedit* of *Cagliari*, and Pope *Martin* gave their Opinion, ſupported by many Reaſons, againſt the *Monothelites*. The whole Council approv'd it, acknowledg'd two Operations and two Wills, and drew up twenty Articles againſt the *Monothelites*, in one of which they anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all thoſe who are or ſhall be of their Opinion.

Pope *Martin* publiſhed thoſe Decrees in a Circular Letter addreſs'd to all the Biſhops, Prieſts, Deacons, Abbots and Monks of the Church, and wrote of them to ſeveral Biſhops in particular.

Q. What Effect had this Council in the *Eaſt*?

A. It irritated *Conſtans* againſt Pope *Martin* becauſe that Emperor look'd upon that Attempt and Condemnation as a kind of Rebellion and Attack againſt his Authority. He caus'd that Pope to be remov'd from *Rome* in 653, and after having treated him barbarouſly, he baniſh'd him to the *Cherſoneſus*. After his Departure the *Romans* elected *Eugenius* in his place, who did not openly conſent to the Error of the *Monothelites*; but his Apocriſaries were obliged to unite with the *Monothelites*, who changing their

Conduct and Expreſſions, ſaid that there was both one and two Wills in Jeſus Chriſt.

Q. Did this Trimming re-unite the two Churches?

A. No: For the Aim of the *Greeks* was only to have their Doctrine of one Will in Jeſus Chriſt receiv'd. The Popes, according to the Decree of *Martin* oppos'd it. Pope *Eugenius* dying in 655, was ſucceeded by *Vitalianus*, who, altho' ſeparated from the Communion of the Patriarchs, yet acknowledg'd the Emperor *Conſtans* at *Rome*, in 663. *Adeodatus* and *Donus* who ſucceeded him, and after them *Agathon*, ſtuck to the Council of *Martin* I, and would not ſend Letters of Communion to the Patriarchs of the *Eaſt*. Nor did thoſe Patriarchs ſend them any neither; and thus the *Eaſtern* and *Weſtern* Churches continu'd divived 'till the Emperor *Conſtantinus Pogonatus*, who ſucceeded to *Conſtans* in 668, caus'd a Council to be aſſembled at *Conſtantinople*, in order to re-unite them.

CHAP. III.

The third Council of Conſtantinople, *being the ſixth General one.*

Q. WHEN was that Council aſſembled?

A. Conſtantine Pogonatus wrote a Letter to Pope *Donus* (who he thought was alive) in 678, for the calling of a Council. This Letter was deliver'd to *Agathon* his Succeſſor. This Pope held a Council of 125 Biſhops at *Rome*, who defined the Doctrine of two Wills in Jeſus Chriſt, and confirm'd what had been done under *Martin* I. After the holding of this Council he ſent Deputies to *Conſtantinople* in the Name of the Holy See, and of the Council, to carry thither the Deciſion made at *Rome*. When they were arrived, the Emperor gave Order to the Patriarchs to hold a Council, and cauſe the Biſhops of their Patriarchates to be there alſo. This Council of *Conſtantinople*, which is the ſixth General Council began in the thirteenth Year of the Emperor *Conſtantine*, in *November* 680,

and

and ended after eighteen Meetings, the 16th of *September* following. The Emperor held the firſt place in it, and aſſiſted in Perſon at the firſt eleven Meetings, and the laſt one. He was accompanied with Conſuls and Officers. The Patriarchs of *Conſtantinople* and *Antioch* aſſiſted there in Perſon; thoſe of *Rome*, *Alexandria* and *Jeruſalem* by Deputies, and all the *Weſtern* Biſhops, by three Deputies from the Council of *Rome*, with ſeveral *Eaſtern* Biſhops, whoſe number increas'd as they came to *Conſtantinople*; for in the beginning they were only between thirty and forty, and in the end there were above 160 there.

Q. What Order was obſerv'd amongſt the Patriarchs in that Council?

A. The Pope's Legates held the firſt Rank; *George* Patriarch of *Conſtantinople* the ſecond; a Deputy from the Church of *Alexandria* the third; *Macarius* Patriarch of *Antioch* the fourth; and the Patriarch of *Jeruſalem* the fifth; the Deputies from the Council of *Rome* the ſixth; after theſe were the Deputies of the Church of *Ravenna*, and then the Biſhops and Abbots. In the firſt Meeting the Pope's Legates accus'd the Patriarchs of *Conſtantinople* and *Antioch* of having invented and maintain'd Novelties, teaching that there was but one Will in Jeſus Chriſt. *Macarius* Patriarch of *Antioch* undertook their Defence. The Acts of the Councils were order'd to be read; and in that Seſſion they read thoſe of the Council of *Epheſus*; in the following one thoſe of the Council of *Chalcedon*; and in the 3d, held the 13th of *November*, thoſe of the fifth Council. In the 4th Meeting they read the Letters of Pope *Agathon*, and thoſe of the Council of *Rome*. *Macarius* produc'd, in the fifth and ſixth Meetings, ſeveral Paſſages out of the Fathers, which he thought favour'd his Opinion. In the ſeventh Meeting, held the 13th of *February* 681, Pope *Agathon*'s Deputies preſented a Collection of other Paſſages out of the Fathers, to prove the Doctrine of two Wills. In the eighth Meeting, held the 7th of *March*, the Patriarch of *Conſtantinople* having examin'd Pope *Agathon*'s Letter, and the Paſſages out of the Fathers, declar'd he was of the ſame Sentiments with the Pope, and the other *Weſtern* Biſhops. All the Biſhops of his Patriarchate made the like Declarations, except *Theo-*

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dorus Biſhop of *Melitinum*, who deſired that neither Party might be condemn'd. Upon the Patriarch of *Conſtantinople*'s Remonſtrance, the Emperor order'd that Pope *Vitalian*'s Name might be again inſerted in the Dypticks. *Macarius* Biſhop of *Antioch* did neverthel ſs perſiſt in his Opinion, and ſtrenuouſly maintain'd, that there was but one Operation and one Will in Jeſus Chriſt. He was heard as a Party, and in the ninth Meeting, they examin'd the Paſſages upon which he founded his Opinion. In the following Meetings they continu'd to examine the Writings of both ſides, and the Authorities which were alledg'd. In fine, in the ſeventeenth Meeting, held the 16th of *September* 681. at which the Emperor aſſiſted, they publiſh'd a Deciſion, by which they approv'd Pope *Agathon*'s Letter, and the Deciſion of the Council of *Rome*; importing that there are two natural Wills, and two Operations in Jeſus Chriſt in one only Perſon, without Diviſion, Mixture or Change, altho' thoſe Wills are not oppoſite; but that the Human Will follows the Divine, and is entirely ſubject to it. This Deciſion was approv'd by all the Biſhops of the Council, who pronounc'd an Anathema againſt the old and new Hereticks, and in particular againſt *Honorius*, who is always reckon'd amongſt the *Monothelite* Patriarchs, and compriz'd in the ſame Condemnation. *Macarius* Biſhop of *Antioch*, and two other Biſhops who perſiſted in their Sentiments, call'd *Stephen* and *Polychronius*, were depos'd.

Q. You do not doubt then but *Honorius* was condemn'd in that Council?

A. The Acts of the Council prove it, and there is no appearance of their having been falſified, as *Baronius* pretended without any foundation. The Council acknowledg'd the Condemnation of that Pope in their Letter, the Emperor declares it in his Edict, *Leo* II, *Agathon*'s Succeſſor, ſays it in three Letters, the whole *Roman* Church declared it in the forms of the Oaths which they made the Popes take, from the holding of this Council, and the two following general Councils make mention of the Condemnation of *Honorius*.

Q. But tell me, I beſeech you, do you believe that this Pope was condemn'd in this Council as a Heretick?

A. He

A. He is put in the ſame Rank by this Council, with *Sergius*, *Pyrrhus* and *Paul*, who were evidently condemn'd as Hereticks; he is included in the ſame Anathema, namely, as having taught the ſame Impieties, and the ſame Errors. Therefore we cannot doubt of the Council's having condemn'd him as a Heretick.

Q. Do you think he was a Heretick?

A. It appears by his Letter that he was in the ſame Sentiments with *Sergius*, and that he plainly maintain'd the ſame Points the *Monothelites* did; the one, that we ought not to ſay either that there is one or two Operations in Jeſus Chriſt; the other, that we ought to ſay there is but one Will in Jeſus Chriſt. *Theodorus*, *Sergius*, *Pyrrhus*, *Paul*, and the other *Monothelites* did not ſay more; therefore the Council had reaſon to put him in the ſame Rank, and 'tis in vain to go about to excuſe him from having maintain'd that Error.

Q. Was the Deciſion of the Council receiv'd?

A. The *Eaſtern* and *Weſtern* Churches that were united in the ſame Faith and Communion approv'd it, and the Emperor publiſh'd an Edict againſt the *Monothelites*, which entirely appeas'd the Troubles of the *Eaſtern* Churches.

CHAP. IV.

The Emperors, Popes, and Patriarchs of the Seventh Century.

Q. PRAY continue the Hiſtory of the ſeventh Century.

A The Controverſie about the Queſtion of one or two Wills in Jeſus Chriſt, is the principal Point of Hiſtory in this Century. I have given you an Account of the Riſe, Progreſs, and End of it. In order now to give you a Plan of the Hiſtory of the ſeventh Century, I ſhall begin with marking to you the Succeſſion of the Emperors, Popes,

Popes, and Patriarchs; then I ſhall relate to you ſome of the Regulations of the *Eaſtern* and *Weſtern* Councils about Diſcipline; and laſt of all, I ſhall entertain you with the Authors of this Century who had any Merit. I begin with a View of the Church and Empire, by giving you the Succeſſion of the Emperors and Patriarchs.

The Emperor *Mauritius* was diſpoſſeſs'd in 602, by *Phocas*, who was proclaim'd Emperor by the Army of *Pannonia*, came to *Conſtantinople*, was acknowledg'd there, and kill'd *Mauritius* and his Children. His Picture was ſent to *Rome*, where he was alſo proclaim'd Emperor, with the Conſent of S. *Gregory*, who acknowledg'd him as well as *Cyriacus* the Patriarch. *Phocas* did not meddle with the Affair of Religion; but he was not long on the Throne of which he was unworthy: For having caus'd the principal Men of *Conſtantinople* to be put to Death, and order'd Part of the People to be maſſacred at a publick Shew, *Heraclius*, a Patrician, and Pretor of *Africa*, got himſelf declar'd Emperor, in 610, and came by Sea with an Army to *Conſtantinople*. He had no great Difficulty in making himſelf Maſter of the Port. *Phocas* was deliver'd up to him; he caus'd his Hands, Feet, and Privy Parts to be cut off, and at laſt his Head, and then caus'd his Body to be thrown into the Fire.

Q. Was S. *Gregory* yet in the See of *Rome?*

A. No; he died in 604; *Sabinianus* ſucceeded to him, but he liv'd only five Months and twenty one Days after his Promotion, and was ſucceeded by *Boniface* III, who was Nuncio at *Phocas*'s Court, and who by his Prudence had found a Way to inſinuate himſelf into his good Graces. He obtain'd of him, if we may believe *Anaſtaſius*, a Reſcript, by which it was declar'd, That the Church of *Rome* ought to have the Primacy over all Churches, and that the *Roman* Pontiff alone ſhould bear the Title of Oecumenical Patriarch, which *John the Faſter* had taken againſt S. *Gregory*'s Will; which he did in Hatred to *Cyriacus*, who ſucceeded to *John the Faſter* in 596, and died ſoon after. *Boniface* caus'd a Regulation to be made in a Council at *Rome*, (at which aſſiſted ſeventy two Biſhops, thirty four Prieſts, and all the Deacons of the Church of *Rome*) by which it was forbid to proceed to the Election

of

of a Pope 'till three Days after the Death of the laſt, to hinder intreaguing for the Election in the Time of the Pope's Sickneſs, or after his Death. *Boniface* IV. ſucceeded to him. He chang'd his Houſe at *Rome*, and turn'd it into a Monaſtry, and obtain'd of the Emperor *Phocas* the Temple of *Pantheon*, to make a Church of it.

Q. Did there happen no Revolution in the Church and Empire during the Reign of *Heraclius*?

A. *Choſroes*, King of *Perſia*, entred into *Syria*, took *Jeruſalem*, pillag'd it, carried away the Patriarch *Zachary*, and took away the Wood of our Saviour's Croſs. This happen'd in 614. Next Year, *John*, Exarch of *Ravenna*, revolted againſt *Heraclius*, but he was ſoon vanquiſh'd and kill'd by *Eleutherius*, whom *Heraclius* ſent with an Army into *Italy*. *Choſroes* continued to make War upon *Heraclius*, and having been ſeveral times defeated, he ſent for the *Huns*, the *Avares*, and the *Sclavonians*, to take Poſſeſſion of *Thrace*. *Heraclius* divided his Forces into three Armies; he led one into the Country of the *Lazians*, or *Cholcidians*, and call'd in the *Turks* to his Aſſiſtance: He gave the ſecond to be commanded by his Brother *Theodorus*; and ſent the third to *Conſtantinople*. *Theodorus* defeated an Army of the *Perſians*, and kill'd *Sais* who commanded it: But *Serbaras*, another *Perſian* General, laid Siege to *Chalcedonia*, and ſent the *Avares* to beſiege *Conſtantinople*. The *Turks* abandon'd *Heraclius*, and yet notwithſtanding he gain'd a great Victory over the *Perſians*, the 12th of *December* 626. In the Beginning of the following Year, *Heraclius* entirely ruin'd the Forces of *Choſroes*, and carried off his Treaſures. *Choſroes* retir'd into *Seleucia*, where falling ſick, and deſigning to make his younger Son King, *Syroes*, who was the eldeſt, having drawn the Troops together, ſeiz'd his Brother and his Father, caus'd them to be thrown into a Dungeon, and afterwards put them to Death. *Syroes* return'd our Saviour's Croſs to *Heraclius*, who carried it back in Pomp to *Jeruſalem*, in 628. From that Time there was a Feaſt kept every Year in Commemoration of that Ceremony, which is call'd the Feaſt of the Exaltation of the Holy Croſs; it is celebrated on the 14th of *September*. The *Saracens* making themſelves Maſters of *Syria* in 633, after the Defeat of *Theodorus*, Brother

ther to *Heraclius*, that Emperor caus'd the Croſs to be brought to *Conſtantinople*. His Precaution was wiſe, for the *Saracens* took *Jeruſalem* in 636.

Q. Who fill'd the See of *Rome* during that Time?

A. Deuſdedit ſucceeded in the Month of *November*, 614, to *Boniface* IV, who died in *May*. After *Deuſdedit*, *Boniface* V. was rais'd to the See of *Rome*, in the Year 617; after ſix Months Vacancy. *Honorius* ſucceeded him, the 13th of *May*, 626. I have already ſpoke of his Learning when I gave you the Hiſtory of his Hereſie, and the Letters he wrote to *Sergius* and *Paul*, upon the Queſtion of the two Wills in Jeſus Chriſt. He likewiſe wrote ſeveral other Letters upon private Affairs. Moſt of thoſe that go under the Names of preceding Popes are forg'd. He united the Biſhops of *Illyria*, who had ſeparated upon the Affair of the three Chapters ſeventy Years before; but this Re-union was of no Conſequence: The Biſhops ſoon relaps'd into their Schiſm, which was not extinguiſh'd 'till the Pontificate of *Sergius*, who died in 638, on the 12th of *October*. He had amaſs'd great Treaſures, which *Iſaac* a Patrician and Exarch carried off, and divided among his Soldiers. The Pontificate of *Severinus*, who ſucceeded to *Honorius*, was not long, for he died in *Auguſt* 639. That of *John* IV, his Succeſſor, was not much longer; for he was ordain'd in 640, and died in 641. He aſſembled a Council at *Rome*, in which he caus'd to be condemn'd the Expoſition of Faith of the Emperor *Heraclius*, and compos'd an Apology to juſtifie the Memory of his Predeceſſor *Honorius*. *Theodorus* was elected in the Place of *John* V, in *October*, 641. The Emperor *Heraclius* died the ſame Year, in *May*, leaving his Son *Conſtantine* to ſucceed him. *Conſtantine* was but four Months upon the Throne. His Mother-in-Law caus'd him to be put to Death, to ſet her Son *Heracleonas* on the Throne. He was remov'd from it at the End of ſix Months, and baniſh'd with his Mother. *Conſtans*, *Conſtantine*'s Son, ſucceeded in 642. *Theodorus* wrote to *Paul* of *Conſtantinople*, that he muſt condemn and depoſe *Pyrrhus*, who had been juſt remov'd from that See, and even blam'd the Ordination of *Paul*. *Theodorus* dying on the 14th of *May*, 649, *Martin* I. ſucceeded him, aſſembled

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a Council at *Rome* againſt the *Monothelites*, of which we have ſpoken and was carried by Force, as I have told you, to *Conſtantinople*, and afterwards ſent into Exile in 652, where he died in 654. *Eugenius* was put in his Place, in 652, the 9th of *Auguſt*. Altho' his Election was not canonical, (ſeeing *Martin* I. was yet alive, and he was not made Pope but by the Emperor's Order) yet he was acknowledg'd after *Martin*'s Death, and continued in peaceable Poſſeſſion to 655. He was ſucceeded by *Vitalianus*: This Man receiv'd the Emperor *Conſtans* when he came to *Rome*, in 663, and excommunicated *Maurus* Biſhop of *Ravenna*, declar'd null all that the Archbiſhop of *Crete* had done againſt the Biſhop of *Lappa*. He was fourteen Years and ſeven Months in the Holy See, and was ſucceeded by *Adeodatus*. About the End of his Pontificate, the Emperor *Conſtans* being in *Sicily*, was there kill'd in a Bath, in 668, by one *Andrew*, Son to *Troilus* a Patrician. The Rebels created one *Mezentius*, an *Armenian*, Emperor. But *Conſtans* had a Son in the *Eaſt* call'd *Conſtantine*, ſirnam'd *Pogonatus*, becauſe he wore a long Beard, who was declar'd Emperor; and when he came into *Sicily*, he put the Uſurper to Flight. He return'd to *Conſtantinople*, where he aſſociated into the Empire his two Brothers *Tiberius* and *Heraclius*; but the People demanding with too much Eagerneſs that he might cauſe them to be crown'd, he caus'd them to be hang'd, after he had order'd their Noſes to be cut off. Prince *Juſtinian* was alſo beheaded. During the Reign of *Conſtantine Pogonatus*, the *Saracens* being Maſters of *Sicily*, ravag'd *Lycia*, *Cilicia*, and entering into *Thrace*, beſieg'd *Conſtantinople* twice. Having been repuls'd, they made Peace for thirty Years with *Conſtantine*, on Condition to pay a Tribute of three thouſand Pieces of Gold to the Emperor. The Pope *Adeodatus* dying the 26th of *June* was ſucceeded by *Donus*, who was only one Year and five Months in the Holy See. Pope *Agathon* ſucceeded to him. He wrote a long Letter againſt the *Monothelites* to the ſixth General Council, and died on the 10th of *January*, 682. *Leo* II. was elected to be put in his Place; but he was not ordain'd 'till the *Auguſt* after the Return of *John* Biſhop of *Porto*, one of the Legates who aſſiſted at the ſixth Council. He confirm'd the Acts

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of the ſixth Council. and ſent them to *Spain*. He died in 684, the 28th of *June*. *Benedict* the IId ſucceeded him, and caus'd the ſixth Council to be receiv'd in *Spain*, by the fourteenth Council of *Toledo*.

Q. Was there no Change of Emperors?

A. Conſtantine, after having reign'd ſeventeen Years, died in 685, leaving his Son *Juſtinian* II. in peaceable Poſſeſſion of the Empire. That Prince regain'd *Armenia* from the *Saracens*, oblig'd them to pay Tribute; but having afterwards declar'd War againſt them, without much Occaſion, they defeated him, and recover'd *Armenia*. This Emperor had a ſad Chance in the Beginning of his Empire. The Patrician *Leontius*, Governor of *Conſtantinople*, proclaim'd Emperor by the People of that City, being irritated at the Cruelties which *Juſtinian* exercis'd caus'd his Noſe to be cut off, and baniſh'd him to the *Cherſoneſus* in 694. *Leontius* did not long enjoy the Fruits of his Diſloyalty. *Abſimares*, General of the Forces, caus'd his Noſe to be cut off, and ſhut him up in a Monaſtry of *Dalmatia*. This *Abſimares* was declar'd Emperor, by the Name of *Tiberius*, in 696. *Juſtinian*, who was ſtill alive, return'd, and retook *Conſtantinople* with the Aſſiſtance of the *Bulgarians*, and caus'd *Leontius* and *Abſimares* to be put to Death in 703.

Q. Since you have finiſh'd the Hiſtory of the Emperors to the End of the ſeventh Century, pray continue that of the Popes.

A. Benedict II. being dead, *John* V. ſucceeded him, in 685; but he was almoſt continually ſick during his Pontificate, and dy'd in a Year's time. After his Death, *Peter* Arch-Prieſt and the Prieſt *Theodorus* brigu'd for the Pontificate. In order to agree them, *Canon* was elected, and confirm'd by the Exarch of *Ravenna*. The Pontificate was but one Year as a Pledge in his Hands, and the Schiſm began after his Death between *Theodorus* a Prieſt and *Paſchal* Arch-Deacon of *Rome* both elected Popes by thoſe of their Party. *Theodorus* ſeiz'd the inner part of the *Lateran* Palace. The Clergy, Magiſtrates, Officers of the Army and the People elected a third, nam'd *Sergius*, and put him in Poſſeſſion of the holy See. *Theodorus* immediately ſubmitted himſelf. *Paſchal*, ſupported by the Exarch, had greater

greater Difficulty to yield, but was at length forc'd to it; and having been afterwards convicted of Magick, he was depoſed from the Arch-deaconſhip, and confin'd to a Monaſtry, where he dy'd at the End of five Years. *Sergius* remain'd peaceable Poſſeſſor of the holy See till his Death, which happen'd in 701.

Q. Add, if you pleaſe, the Succeſſion of the other Patriarchs.

A. I mention'd ſeveral of them when I gave you the Hiſtory of the *Monothelites*. The See of *Conſtantinople* is the only one that preſerv'd that Succeſſion to the End of this Century; the other Patriarchal Cities having been in the Hands of the *Barbarians*. This is the Liſt of the Patriarchs of *Conſtantinople*, who then had the ſecond Rank. To *Cyriacus*, who had been ordain'd in 596, ſucceeded *Thomas* I, in 606. He was not long in the See. *Sergius* was elected in 608. He declar'd himſelf, as I have told you, for the Sentiments of *Cyrus*, Biſhop of *Phaſis*. Ever till then he had paſs'd for a Catholick, altho' he was born in *Syria* of *Jacobite* Parents. He dy'd in 639. *Pyrrhus* his Succeſſor was a yet more zealous Stickler for the Error of the *Monothelites*. *Heraclius* ſupported him as long as he liv'd. After his Death, he was accus'd of having been an Accomplice in poiſoning *Conſtantine*, and was baniſh'd when *Conſtans* mounted the Throne. The See was fill'd by *Paul* II. in 642. He dying in 650, *Pyrrhus* was reſtored, and remain'd in the See for five or ſix Months. *Peter* was put in his Place, and after him *Thomas* II, in 651; *John* V, in 652; *Conſtantine* I, in 664; and *Theodorus*, in 666. All the Patriarchs were *Monothelites*, and out of the Communion of the Church of *Rome*. *Theodorus* was remov'd in 678. *George*, who was put in his Place, united with the Church of *Rome*, and was reſtor'd in 682. *Paul* III. ſucceeded him in 684, and to him *Callinicus* in 691. This laſt poſſeſs'd the See of *Conſtantinople* to the Year 703.

The See of *Alexandria* was fill'd, after the Death of S. *Eulogius* in 608, by *Theodorus*, who was but about two Years in that See. *John*, ſirnamed *the Almoner*, famous for his Virtues, ſucceeded to him in 610. He was ſucceeded by *George*. After him, *Cyrus* Biſhop of *Phaſis*, a *Monothelite*, poſſeſſed himſelf of the Church, in 630. In

642

640. *Peter*, a *Monothelite*, was put in his Place. The Succeſſion of the Patriarchs of *Alexandria* which follow'd is not known, and would be but of little uſe in Hiſtory, the *Barbarians* having poſſeſſed *Egypt*.

We have ſcarce any thing certain concerning that of the Church of *Antioch*; *Anaſtaſius* II, who ſucceeded to *Anaſtaſius* the *Sinaite* in 599, after having held the See for twenty three Years, was kill'd by the *Jews*. We find afterwards three *Monothelite* Patriarchs, *Anaſtaſius Macedonius*, and *Macarius*, who was depoſed in the Council of *Conſtantinople*, in 681. and *Theophronius* put in his Place. The *Saracens* being afterwards Maſters of *Antioch*, that City was long without a Biſhop. The ſame Misfortune happen'd to the Church of *Jeruſalem*. *Modeſtus* was Biſhop of it in the Beginning of the Century. He was ſucceeded by *Sophronius*, in 633. This laſt was one of the greateſt Adverſaries of the *Monothelies*. The *Saracens* being Maſters of *Jeruſalem* in 636, he was remov'd from it; and that See had no Patriarch while the *Saracens* continued Maſters of that City, *i. e.* till it was conquer'd by *Godfry* of *Bolegne*, in 1099.

CHAP. V.

An Hiſtory of the principal Revolutions that happened in the Weſt *from the Fall of the* Weſtern *Empire.*

Q. YOU have hitherto been informing me of the State of the Church in the *Eaſt*, and at *Rome*; but you have ſaid nothing of the *Weſtern* Church.

A. In order to give you an Idea of it, 'tis neceſſary to repreſent to you the State of the *Weſtern* Kingdoms, and the Revolutions that happen'd in them from the Fall of the Empire.

The *Weſtern* Empire having been ruined, the Kings of the *Goths* were for a conſiderable time Maſters of all *Italy*; but

but at laſt *Narſes*, General of *Juſtinian*'s Army, deſtroy'd the Kingdom of the *Goths* in *Italy* in 553, and re-eſtabliſh'd the Dominion of the *Greek* Emperors, who govern'd that Country by an Exarch, who had his Reſidence at *Ravenna*. Some Years after, (in 568) the *Lombards*, who came from *Pannonia*, ravag'd *Italy*, and made Settlements there; but the Exarchs of *Ravenna* beat them out of them, and maintain'd the War for a conſiderable time againſt that People. *Africa*, which had been deliver'd from the Domination of the *Vandals* in 533 by *Beliſarius*, fell under that of the *Saracens* in 647. *France* was govern'd by its own Kings, all Chriſtians from *Clovis*. The Sons of that Prince, *Thierry*, *Clodomir*, *Childebert* and *Clotharius* divided his Kingdom among them at his Death, in 511. The firſt eſtabliſh'd his Kingdom at *Rheims*, the ſecond at *Orleans*, the third at *Paris*, and the laſt at *Soiſſons*. *Clodomir* was kill'd in a Battel againſt the *Burgundians*, whoſe Kingdom was deſtroy'd in 524. *Childebert* and *Clotharius* cauſed *Clodomir*'s Children to be put to death, took Poſſeſſion of his Country, and divided *Burgundy* betwixt them. *Theodebert* ſucceeded to his Father *Thierry* in the Kingdom of *Auſtraſia*, in 534. His Son *Theodebald* began to Reign after him in 548, and dy'd in 555, before his Grand Uncles who inherited his States. *Childebert* dy'd alſo in 558, leaving only ſome Daughters; and ſo *Clotharius* remain'd ſole King of all *France*. After his Death, which happen'd in 561, his four Sons divided the Kingdom. *Cherebert* was King of *Paris*; *Gontran* of *Orleans* and *Burgundy*; *Sigebert* of *Auſtraſia*; and *Chilperick* of *Soiſſons*. *Sigebert* married *Brunehaut*, Daughter to *Athanagild* King of the *Viſigoths*, and *Chilperick Fredegond*. *Cherebert* died in 579, leaving only Daughters. The Kingdom was divided between the three remaining Brothers. *Chilperick* made War upon his Brother *Sigebert*, who defended himſelf ſo well, that he chaſed *Chilperick* from almoſt all his Dominions. But *Fredegond* cauſed him to be aſſaſſinated in 575. His Son, *Childebert* II. ſucceeded him, and was adopted by his Uncle *Gontran*. *Chilperick* was kill'd by the Arcifice of *Fredegond* in 584, and *Clotharius* II. ſucceeded him. In 593 *Gontran* died, and declared *Childebert* his Succeſſor, who died in 596. His Sons, *Theodebert* and *Thierry*, divided his Kingdom;

dom; *Theodebert* had *Auſtraſia*, and *Thierry Bungundy*. Thoſe two Kings made War upon *Clotharius*, and afterward *Thierry* join'd with *Clotharius* againſt his Brother *Theodebert*, whom he put to Death in 612. *Thierry* died a little after, leaving two legitimate Sons, *Sigebert* and *Childebert*; but *Clotharius* cauſed *Sigebert* to be kill'd; *Childebert* eſcaped, but it is not known what became of him; and their Mother *Brunehaut* was condemn'd by Law, and executed in 613. *Clotharius* remain'd ſole King, and declared his Son *Dagobert* King of *Auſtraſia* in 622. That King ſucceeded him in all his Dominions, in 628, leaving to his Brother *Charibert* only a part of *Aquitain*; but that Prince dying two Years after, *Dagobert* remain'd ſole King of all *France*, and created his Son *Sigebert* III. King of *Auſtraſia* in 632. *Dagobert* died in 638. His Son *Clovis* II. had the Kingdom of *Neuſtria*; but the Authority began to be in the Hands of the Mayors of the Palace. *Pepin*, and then *Grimoald*, were Mayors of *Auſtraſia*; *Ega* and afterwards *Erchinoald* Mayors of *Neuſtria*. *Sigebert* dy'd in 654. *Grimoald* having driven away *Dagobert*, Son to *Sigebert*, ſet his Son *Childebert* upon the Throne; but the Lords of *Auſtraſia* not being able to ſuffer that Attempt, ſiez'd *Grimoald* and his Son, and own'd *Clovis* II, King of *Neuſtria*, for their King. *Clovis* dying in 656, his Son *Clotharius* ſucceeded to him. *Ebroin* was made Mayor of the Palace after the Death of *Erchinoald*, and Queen *Batilda* Governeſs of the Kingdom; but *Ebroin* found a way to diſpoſſeſs her, and to ſhut her up in the Monaſtry of *Chelles*, that ſo he might have all the Authority alone. *Clotharius* dy'd in 668. His Son *Thierry* was raiſed to the Throne by *Ebroin*; but *Childerick* diſpoſſeſs'd him, and cauſed *Ebroin* to be ſhut up in a Monaſtry. *Childerick* was kill'd in 673, and *Thierry* was reſtor'd. *Ebroin*, by his Intreagues, cauſed one *Clovis* to be ſet upon the Throne, whom he ſuppoſed to be the Son of *Clotharius* III. *Dagobert* II, Son to *Sigebert* III, was ſent for from *Scotland*, and put in Poſſeſſion of the Kingdom of *Auſtraſia*, while *Thierry* continu'd King of *Neuſtria* and *Burgundy*. *Dagobert* and his Son *Sigebert* dying in 680, the *Auſtraſians* conferr'd the Government of their King-

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dom upon *Martin* and *Pepin*. *Ebroin* vanquiſh'd them, but he was aſſaſſinated by *Harmenofrey* in 681. A ſhort time after, *Pepin* of *Herſtal*, Mayor of *Auſtraſia*, defeated *Thierry* and *Berthier*, ſeiz'd *Paris* and the Perſon of *Thierry*, and became Prince of the Palace. From that time *Pepin* was really King: *Thierry* and his Deſcendants had nothing but the Name and Title of Kings.

In *Spain*, the *Swevians* were Maſters of *Gallicia*, and the *Viſigoths* of *Spain*. *Leovigild*, King of the *Goths*, defeated *Eborick* in 583, and remain'd ſole King of *Spain*. *Recaredus*, who ſucceeded him in 586, was the firſt of the *Gothick* Kings that quitted *Arianiſm* to embrace the Catholick Religion; from whence they were called *Catholick Kings*, a Sirname which *Alphonſus* and *Ferdinand* afterwards reſumed. *Recaredus* ſucceeded to *Luiba* in 601, and *Gondemar* to *Recaredus* in 610. Two Years after, *Siſebut* mounted the Throne. *Suintilla* ſucceeded him in 621, and was ſucceeded by *Siſenand* in 631. In 636, *Chintilas* ſucceeded to *Siſenand*, and was ſucceeded by *Tuleas* in 640. *Chindaſwind*, and after him *Receſwind*, reign'd to 673, when *Wamba*, of the Royal Race of the *Goths*, was elected: But that Prince was depoſed nine Years after, and *Erwigius* put in his Place. To this laſt ſucceeded, in 688, *Egica* his Son-in-Law, who had for his Aſſociate in the Kingdom, and afterwards for Succeſſor, his Son *Witiſa*. All thoſe Princes were Catholicks, and religious, and cauſed ſeveral Councils to be held, for regulating of Eccleſiaſtical Diſcipline.

Q. Why have you dwelt ſo long upon the Succeſſion of the *Weſtern* Kings?

A. Becauſe in thoſe Kingdoms, as well as in the *Eaſt*, the Sovereigns had a great Share in the Affairs of the Church, and eſpecially in Councils, which we are juſt going to give an Account of.

CHAP.

CHAP. VI.

Of the Councils held in the West *in the ſeventh Century.*

Q. WERE there many Councils in the ſeventh Century?

A. I have told you ſeveral times already, that the Kings of *France* and *Spain*, and the Biſhops of thoſe Kingdoms, being equally zealous for Religion, contributed each in their Station to the holding of ſeveral Councils, which made very wiſe Rules, and agreeable to the Times and Places, about Diſcipline. There were likewiſe ſome held in *Italy*.

It is reported, That S. *Gregory the Great* held one in 601, in favour of the Monks. If the Acts of the Councils are true, it was there appointed, That the Monks ſhould have Liberty to elect their Abbot, and chuſe a Monk of their Community, or out of another Monaſtry; That the Biſhops might not take Monks out of a Monaſtry to make them Clergy-men, or employ them to reform another Monaſtry, without the Conſent of the Abbot; That the Biſhops ought not to meddle with the Temporals of Monaſtries, celebrate the ſolemn Office in the Church of the Monks, nor exerciſe any Juriſdiction there.

It is likewiſe reported, That the ſame Year there was a Conference in *England* at *Worceſter*, between the Monk *Auguſtin*, the Apoſtle of the *Engliſh*, and the *Britiſh* Biſhops, antient Inhabitants of the Country; that *Auguſtin* propos'd to celebrate *Eaſter* the ſame Day the Church of *Rome* did, to baptize according to the Uſage of that Church, and to preach the Goſpel to the *Angles*: That the *Britiſh* Biſhops refuſing to accept thoſe Conditions, the King of *Angles* declar'd War againſt them. That he defeated them in a bloody Battel, in which he put to the Sword above 1200 Monks of the Monaſtry of *Bangor*, who were in the Army of the *Britains*.

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In 603, Queen *Brunehaut* held an Aſſembly of Biſhops at *Chaillon* on the *Soane*, in which ſhe caus'd to be depos'd *Didier*, Biſhop of *Vienna*, at the Suit of *Aricius* Archbiſhop of *Lyons*.

In the Year 610, *Gondemar*, King of *Spain*, caus'd a Council of fifteen Biſhops, of the *Provincia Carthagenenſis*, to be aſſembled at *Toledo*, who own'd the Archbiſhop of *Toledo* for their Metropolitan; and he confirm'd this Decree himſelf by an Edict. Other Biſhops of *Spain*, meeting at *Egara* in 614 (that is, as Mr. *Baluze* has prov'd, at the Caſtle of *Terraſſe* in *Catalonia*) confirm'd the Decree of the Council of *Hueca*, touching the Celibacy of the Clergy.

In 615, *Clotharius* II, being in Poſſeſſion of the whole Kingdom of *France*, held a Council of ſeventy nine Biſhops at *Paris*. There they renewed the ancient Canons about Ordination of Biſhops, and the Subjection of the Clergy to their Biſhops. They order'd that Secular Judges ſhould not judge Clergymen without firſt conſulting the Biſhops; and there they provide for the Immunities of Eccleſiaſtical Perſons and Goods. They condemn the Monks and Nuns who leave their Convents, to return into their Monaſtries; Marriages with a Brother's Widow, and an Uncle's Marriage with his Brother's Wife's Siſter, and the Daughters of either Siſter, are there forbidden; and it is there appointed that *Jews* ſhall not be employ'd to collect publick Taxes from Chriſtians. Thoſe Canons, which are fifteen in number, were confirm'd by an Edict of *Clotharius*, who join'd thereto particular Conditions and Qualifications. We find, with the Canons of that Council, ſome other Canons of another Council of *France*, which order the Execution of the preceding ones, and ſome new ones, as well upon Monaſtick Diſcipline, as upon other Points.

In the Month of *November* 619, King *Siſebut* aſſembled a Council, conſiſting of ten Biſhops of the Province *Betica*, at the head of whom was *Iſidorus* Biſhop of *Seville*. They treated of ſeveral particular Affairs, which did concern the Churches of *Spain*.

Sonnatius, Archbiſhop of *Rheims*, held a Council of about forty Biſhops, of which *Flodoard* makes mention

and gives an Abſtract of twenty five Canons made in that Synod, agreeable to the antient Diſcipline. There is one of them particularly which forbids Biſhops to cauſe the Sacred Veſſels to be broke or melted down, unleſs in Caſes of great Neceſſity, ſuch as redeeming of Captives.

In the Year 633, *Siſenand* caus'd a Council to be aſſembled at *Toledo*, which is call'd the fourth. The Archbiſhops of *Narbonne*, *Merida*, *Braga*, *Toledo*, and *Tarragona* aſſiſted at it, with fifty Biſhops of their Suffragans, and ſeven Prieſts, Biſhops Deputies. This Council begins with a more ample Confeſſion of Faith than ordinary, eſpecially about the Incarnation. They mention particularly the Proceſſion of the Holy Ghoſt from the Father and the Son; and it was in *Spain* that they began firſt to put this Article into their Creed. After this, the Biſhops take a Reſolution to obſerve the ſame Diſcipline thro' all the Provinces. They order Provincial Councils to be held every Year, and preſcribe the Form to be obſerv'd in them. The other Canons regard divers Points about the Rites of the Eccleſiaſtical Office, and the Eccleſiaſtical, Monaſtick, and even publick Diſcipline. In the 75th, which is the laſt Canon, the Biſhops recommend the Fealty due to Kings, provide for the Safety of their Provinces, and pronounce an Anathema againſt Kings abuſing their Authority. They declare that *Cinthila* has forfeited his Kingdom, according to his own Confeſſion, and the Conſent of his Nation; and promiſe to be faithful to King *Siſenand*.

The 5th Council of *Toledo* was held in 636, and conſiſted only of twenty two or twenty three Biſhops, from ſeveral Provinces of *Spain*, who confirm'd the Decrees made in the preceding Council. *Cinthila*, who was then King, confirm'd the Decrees of that Council.

There was another Council held in the ſame City, in 638, conſiſting of ſixty Prelates of *Cinthila*'s Kingdom. This Council, after a pretty long Confeſſion of Faith, made Decrees againſt *Simoniacks*, about the Privileges of Churches, and the Fealty that is due to Princes.

In 646 there was another Council held at *Toledo*, conſiſting of twenty five Biſhops, who drew up only ſix Canons. In the ſecond it is order'd, That if the Celebrater

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is taken ill, the Biſhops and Prieſts who are preſent ſhall finiſh the Celebration of Maſs. It is forbidden to celebrate it after taking the leaſt Food. In the 4th, they moderate the Rights of Biſhops over the Curates of their Dioceſes. And in the fifth they forbid any other Perſons to be allow'd as Hermits or Recluſe, but ſuch as are inſtructed in a Religious Life in Monaſtries, and ſuch as are recommended for their Piety.

In 650, *Clovis* II. caus'd a Council to be aſſembled at *Challon* upon the *Soane*, conſiſting of the Archbiſhops of *Lyons*, *Vienna*, *Roüen*, *Sens*, *Bourges*, and thirty nine Biſhops of *France*. They made twenty Canons about Diſcipline.

Receſwinth aſſembled an eighth Council at *Toledo* in 653, in which they recited the Creed of the Council of *Conſtantinople*, with the Addition *filioque*. They confirm'd ſome Canons of preceding Councils, and made new ones. There was alſo one held two Years after at *Toledo*, conſiſting of the Biſhops of the Province, who particularly apply'd themſelves to make Rules about the Duties of Biſhops and Eccleſiaſticks: This is the ninth Council of *Toledo*. The tenth was held in the Year 656, and drew up ſeven Canons about Diſcipline. This Council, out of Condeſcenſion to *Potamius*, Biſhop of *Braga*, who was accus'd of ſeveral Crimes, preſerv'd to him the Title of Biſhop, on condition he would do Penance all the reſt of his Days. This Council is ſign'd by the Metropolitans of *Toledo*, *Seville*, *Braga*, and ſeventeen Biſhops

The Council of *Merida*, conſiſting of the Metropolitan, and the Biſhops of the Province of *Portugal*, was aſſembled by Order of *Receſwinth* in 666. In it there were drawn up twenty two Canons upon ſeveral Points of Diſcipline.

The 11th Council of *Toledo*, held in 675, under King *Wamba*, likewiſe made fifteen Canons concerning the Conduct of Biſhops and Clergymen, concerning the Sacraments, and the Divine Office. The ſame Year a Council was held at *Braga*, which made ſome Canons, and among others, a Prohibition to offer Milk or Raiſins upon the Altar inſtead of Wine. There it is order'd that the Prieſts ſhall put their Stole acroſs their Breaſt when they ſay Maſs.

The 12th Council of *Toledo*, held in 681, approv'd the Depoſition of *Wamba*, own'd *Erwigius* as King, and made ſome Canons about Diſcipline: Among other things, they forbid the Prieſts to ſay Maſs without communicating. At this Council aſſiſted the four Metropolitans of *Spain*, with thirty Abbots.

The 13th Council of *Toledo*, held in 683. at which aſſiſted the ſame Metropolitans, with forty four Biſhops, and Duputies from other Biſhops. confirm'd the Laws which King *Erwigius* had made. They forbid to ſpoil Altars, to adorn the Church in a mournful manner, and to ceaſe from offering of Incenſe without great neceſſity. They declar'd that the Biſhops, being at the point of Death, who ſhould ask to be put under Penance, without confeſſing mortal Sins, might be reſtor'd to their Functions, if they ſhould recover.

The 14th Council of *Toledo*, held in 684. condemn'd the *Monothelites*, and approv'd the Acts of the Council of *Conſtantinople*. They drew up a Confeſſion of Faith, which they ſent to *Rome*, in which Pope *Benedict* found ſomething that he was not pleas'd with. Sixty Biſhops aſſembled in 688, in the following Council, juſtify'd the Expreſſions which the former ones had made uſe of.

In 691, a Council was held at *Saragoſa*, which drew up five Canons.

The 16th Council of *Toledo*, held in 693, and the 17th held the following Year, both under King *Egica*, did likewiſe make Canons. The former provided for the Decency of the Oblation of the Euchariſt, by ordering that the Prieſt ſhould make uſe of proper Bread, and ſuch as was prepar'd with Care, in the Conſecration. King *Egica* confirm'd the Canons of thoſe Councils.

CHAP.

CHAP. VII.

Of the Council called Quiniſext, *or of the Council of* Trulla.

Q. HERE are abundance of Canons made by the *Weſtern* Biſhops in ſeveral Councils: Is it poſſible that the *Eaſtern* Biſhops made none?

A. We don't know what Canons they may have made in their Provincial Councils, becauſe none of them are come down to us; but we have the Canons of a General Council of all the *Eaſt* which may ſupply for all particular Councils, and which fix'd the Diſcipline of the *Greek* Church. This Council was held at *Conſtantinople* in 692, in an Apartment of the Emperor's Palace cover'd like a Dome, which the *Greeks* call'd *Trulla*; from whence that Council was called the Council in *Trulla*; and becauſe it ſupplied what was wanting in the fifth and ſixth Councils, which made no Canons about Diſcipline, it was likewiſe call'd *Quiniſext*. It was the Emperor *Juſtinian* II. who convok'd it: The four Patriarchs of the *Eaſt* aſſiſted at it, with 108 Biſhops of their Patriarchates. They made 102 Canons which are as it were a Body of Eccleſiaſtical Law in the *Eaſt* altho' they were never receiv'd in the *Weſt*. The Biſhops of that Council firſt confirm'd what the preceding Councils had defin'd about Doctrine: They likewiſe approv'd the Canons of preceding Councils, and the Canonical Letters of S. *Baſil*, and of ſeveral other Biſhops. They forbid receiving of *Bigamiſts* amongſt the Clergy, or thoſe who had been married to Widows. They likewiſe forbid thoſe who are in Orders, (in the Number of which are included Subdeacons) to marry after their Ordination: However they would not oblige Prieſts, Deacons, or Subdeacons, who had been married before their Ordination, to the Law of Celibacy, excepting only Biſhops, to whom it was not permitted to keep their Wives. They determine the Age for a Prieſt to be

ordain'd at to be thirty Years, that of a Deacon twenty five, that of a Subdeacon twenty, and that of the Profeſſion of Monks ten Years. They appoint the Myſteries to be celebrated faſting. They condemn the Cuſtom of the *Armenians*, of not putting Water into the Wine which they conſecrated, and of not receiving any among the Clergy but ſuch as were of the Race of Prieſts. They forbid the eating of Cheeſe and Eggs in *Lent*. They made many Rules concerning the Monks and Nuns. They forbid Games of Chance, and prophane Shews. They regulated many other Points of Diſcipline which are peculiar to the *Greek* Church, ſuch as not to faſt of a *Saturday*, and to celebrate the Maſs *præſanctificatorum* every Day in *Lent*, except *Saturday*, *Sunday*, and the Feaſt of the Virgin's Annunciation. They condemn thoſe who add a *Triſagio* to the Words, *Thou who art crucified for us*. They regulate the Degrees of Kindred in which it is not lawful to contract Marriage. They forbid giving the Euchariſt to the Dead. They condemn Divorces which are made without a lawful Reaſon. They preſcribe the manner of receiving Hereticks who return to the Church. They order, that the *Arians*, *Macedonians*, *Novatians*, *Encratites*, *Teſſeradecatites* and *Apollinariſts* ſhall be receiv'd, after they ſhall have made Abjuration in Writing, by anointing their Forehead, Eyes, Noſtrils, Mouth, and Ears, with holy Chriſm, and pronouncing theſe Words, *This is the Seal of the Holy Ghoſt*. That the *Eunomians*, *Montaniſts*, and *Sabellians*, ſhall be re-baptiz'd. That the *Manicheans*, *Valentinians Marcionites*, and other Hereticks ought alſo to make Abjuration, to anathematize all Hereticks by Name, and make profeſſion of the true Faith. They renew the Prohibition of praying to God kneeling on *Sunday*. They order the *Laicks* to receive the *Euchariſt* with their Hands ſtretch'd out in Form of a Croſs, without making uſe of Veſſels of Gold or Silver to put it in. They forbid ſeveral ſuperſtitious or prophane Practices, ſuch as diſtributing Grapes offer'd at the Altar, adorning the young Women who conſecrate themſelves to God with worldly Habits and Ornaments, offering Milk and Honey at the Altar, dancing and making merry the firſt Day of the Year, kindling of Fires before the Houſes at New Moon, baking

king Cakes on the Vigils of *Chriſtmas* in Honour of the Virgin's Lying-in; preſenting boil'd Meat to the Prieſts in the Churches. *&c.* As to Ceremonies, they order that the Myſteries ſhall be celebrated faſting, even on Holy *Thurſday*; that the Laicks ſhall not adminiſter the Euchariſt to themſelves in the Preſence of a Biſhop, Prieſt, or Deacon; that Baptiſm ſhall not be adminiſter'd in Domeſtick Chapels; that the Laicks (except the Emperor) ſhall not enter within the Rails of the Altar; that Reſpect ſhall be ſhew'd to the Croſs; that Croſſes ſhall not be allow'd to be made on the Floor. They approve the Images where Jeſus Chriſt is painted like a Lamb, *&c.* As to Polity, they preſerve to the Biſhop of *Conſtantinople* the ſecond Rank: They regulate the Diſpoſition of the Churches according to that of the Empire. They maintain the Biſhop of *Conſtantinople*, formerly Metropolitan of *Cyprus*, in his Rights of *Autrephaly*, and of the Government of the Churches of the *Helleſpont*. They renew the Law of celebrating Councils every Year. They forbid Deacons to ſit in the Preſence of Prieſts. The Goods of the deceas'd Biſhop are preſerv'd for his Succeſſor. As to Morals, they renew the Prohibition ſo often made, That Clergymen ſhall not have ſtrange Women in their Houſes, keep a publick Houſe, or go to any; lend Mony upon Intereſt, or have any Commerce with *Jews*. They condemn the falſe Hiſtories of Maryrs to be burnt. They forbid eating the Blood of Beaſts; and they forbid any more keeping the Feaſts call'd *Agapæ*.

This is part of the Rules compris'd in the 102 Canons of this Council, which takes the Title of Oecumenical, and pretends that thoſe Canons ſhall be likewiſe receiv'd in the *Weſt*, ſince it ordains that the Law, not to faſt on *Saturday*, ſhall be obſerv'd in the Church of *Rome* as well as in other Churches. Nevertheleſs thoſe Canons were not receiv'd in the *Latin* Church.

CHAP. VIII.

Of the Authors in the ſeventh Century.

Q. WAS this Age fruitful in Writers?

A. The *Greek* Church furniſhes us with ſome, and *Spain* affords us a good Number. Other Countries have ſcarce left any.

The moſt remarkable among the *Greeks* were theſe. In the Beginning of this Century there was a Prieſt of *Jeruſalem*, call'd *Heſychius*, who wrote a learned Commentary upon *Leviticus*, in which he followed the Verſion of S. *Jerom*. We have likewiſe ſeveral Sermons, and other devotional Works of his. *Euſebius*, Biſhop of *Theſſalonica*, wrote againſt the Error of thoſe who maintain'd that the Body of Jeſus Chriſt had always been incorruptible. There was at the ſame time a Grammarian of *Alexandria*, call'd *Philoponus*, able in his Buſineſs, but Head of the Sect of the *Tritheiſts*, who compos'd ſeveral Works, and, among others, a Diſcourſe againſt the Philoſopher *Jamblichus*, about Idols; a Work upon the Creation of the World, in which he endeavours to ſhew that *Moſes* has related that Hiſtory in a more ſimple and natural manner than *Plato* has done in all he has ſaid on that Subject. This Diſcourſe was publiſh'd by *Corderius*, together with a Diſcourſe upon *Eaſter*. *Photius* ſpeaks likewiſe of three other Diſcourſes upon *Philoponus*, in which he defended his Errors. The firſt of the Reſurrection, in which he rejects the Reſurrection of the Body. The ſecond againſt the fourth Council, which accus'd him of approving the Errors of *Neſtorius*. And the third concerning the Trinity, againſt the Inſtruction of *John* the Scholaſtick, Patriarch of *Conſtantinople*. *Philoponus*'s Treatiſe of the Reſurrection was confuted by *Theodoſius* the Monk, by *Conon* and *Eugenius*, who were his Diſciples, as to the Point of the three Natures in God, but who did not approve

prove his Opinion about the Reſurrection. *Nicias* the Monk refuted *Philoponus* upon his other Errors, wrote a Diſcourſe againſt the Heretick *Severus*, and two Books againſt the Heathens. *Themiſtius*, of the Sect of the *Agnoëtes*, and *Theodorus*, one of thoſe who maintain'd that the Divinity had ſuffer'd, wrote the one againſt the other; and the former compos'd ſeveral Works in Favour of the Doctrine of the *Agnoëtes*. We have not thoſe Works which *Photius* makes mention of. *Antiochus*, a Monk of the Monaſtry of S. *Sabas* in *Paleſtine*, made a Collection of 130 moral Diſcourſes, which he entitles, *The Pandect of the Holy Scriptures*. *John* of *Theſſalonica*, and *Gregory* of *Antioch*, have each of them left us one Homily, about the Women that carried Perfumes to embalm the Body of Jeſus Chriſt. *Modeſtus* Biſhop of *Jeruſalem*, did likewiſe make a Sermon upon the ſame Subject, and ſome others, whereof *Photius* has preſerv'd us the Abſtracts. *George* of *Alexandria*, who ſucceeded to S. *John* the Almoner, about the Year 620, and who held that See to 630, has wrote a long Life of S. *Chryſoſtom*, but full of Falſhoods. The Spiritual Meadow of *John Moſchus*, Prieſt and Monk, is a Relation of the Life, Actions, and Miracles of the Hermits of ſeveral Countries: It contains many incredible Things; but we find in it inimitable Examples of Virtue, and Deſcriptions of extraordinary Auſterities, exceſſive Faſtings, a ſurprizing Poverty, a Humility and Simplicity which may ſometimes paſs for Stupidity, an extravagant Zeal againſt Hereticks, dreadful Combats againſt the Devils, and lively and ingenious Anſwers of thoſe Hermits. *George Piſides*, Deacon and Library-Keeper of the Church of *Conſtantinople*, compos'd in *Iambick* Verſe a Deſcription of the Creation of the World. He likewiſe wrote the Life of the Emperor *Heraclius*.

But of all the Authors that *Greece* produc'd this Century, there is none more famous than the Monk *Maximus*, who maintain'd ſo many Conflicts for the Faith of the Church. He was deſcended of a noble Family of *Conſtantinople*. After having been for ſome time firſt Secretary of State to the Emperor *Heraclius*, he retir'd into the Monaſtry of *Chryſopolis* of which he was Abbot. The Fear of the Incurſions of the *Barbarians*, and the Errors which

were ſown in *Conſtantinople*, oblig'd him to go to *Africk*, in 641. There he wrote vigorouſly againſt the Error of the *Monothelites*, excited the Biſhops of *Africk* and the Biſhop of *Rome* to declare againſt them. The Emperor *Conſtans* caus'd him to be brought to *Conſtantinople*, and baniſh'd him in 655 to a ſmall Viliage of *Thrace*, from whence he was recall'd to *Conſtantinople*, where by a ſtrange Cruelty he had his Tongue cut out, and his Hand cut off, as well as his Diſciple *Anaſtaſius*. He was afterwards ſent to Priſon in a Caſtle, where he died, the 13th of *Auguſt*, 662. He compos'd ſeveral dogmatical and practical Works, in which he handles the Doctrines in a Way purely Scholaſtical, and Morality according to the Method of the Myſticks. His Diſciple *Anaſtaſius* died two Years after him, and left a Letter written to the Monks of *Cagliari*, againſt the *Monothelites*. *Theodorus*, Abbot of *Raïtha* S. *Maximus*'s Friend, compos'd at the ſame time a Treatiſe upon the Incarnation, againſt the Errors of *Severus*. The Monk *Thalaſſius*, and the Abbot *Iſaiah*, have left ſome practical Thoughts. *Leontius*, a Biſhop in *Cyprus*, wrote the Life of S. *John* the Almoner, and made ſome Homilies. *Comus* of *Jeruſalem* render'd himſelf famous in this Century by the many Hymns he compos'd. *Pantaleon*, Deacon, and afterwards Prieſt of the Church of *Conſtantinople* has left us ſome Sermons. The Monk *Dorotheus* publiſh'd twenty three Inſtructions for the Monks written in a ſimple Stile, but full of Sentiments of Piety. A Monk call'd *John*, made, as well as *George Piſides*, Sermons upon the Virgin *Mary*, in which he carries her Praiſes very far, as well as the former. The Author of the *Alexandrian* Chronicle ought alſo to be plac'd in the Rank of the Authors of this Century, ſince he compos'd that Work in the Reign of *Heraclius*, as well as *John Malela*, who wrote a Chronicle full of Fables, from the Beginning of the World to the End of *Juſtinian*'s Reign. The Patrician *Trajan*, who likewiſe wrote a Chronicle, but ſhorter, which reach'd to near the End of the ſeventh Century; and *Theophilactus Simocatta*, who wrote the Life of the Emperor *Mauritius*.

Q. Are theſe all the Authors of the ſeventh Century?

A There

A. There are ſome few more, who deſerve to be mentioned; and of them there are ſome whoſe Works are not very valuable; Let us go on the Authors who flouriſhed in the *Weſt*.

In the beginning of this Century *Spain* was adorn'd with S. *Iſidore*, Biſhop of *Seville*. He was Son to *Severianus*, and Grandſon to *Theodorick*, King of *Italy*. He ſucceeded in the See of the Church of *Seville* to his Brother *Leander*, about the Year 595, and govern'd that Church near forty Years. He had a great deal of Reading and Learning, and compos'd Works upon all ſorts of Subjects, and of all Kinds. The Book call'd *Origines* is a kind of Abridgement of all Arts and Sciences The Treatiſe of Offices contains the principal Points of Diſcipline and Eccleſiaſtical Polity. He likewiſe wrote Commentaries on the Holy Scripture, and ſeveral Moral Diſcourſes. He had much reading, and reduc'd what he had read into a very good Method. He is one of the firſt who began to reduce the Doctrine of Religion into a Body of Science. *Braulion*, Biſhop of *Saragoſſa*, made his Elogy. *John Ildefonſus* of *Toledo* makes mention of ſome other Biſhops of *Spain*, at the ſame time, remarkable for their Knowledge, and Writings which are not come down to us. *Eugenius*, who was ordain'd Biſhop of *Toledo*, in 646, and died in 657, has left us Poems upon ſeveral Subjects. *Ildefonſus*, Monk, and afterwards Abbot of the Monaſtry of *Agali*, rais'd to the See of *Toledo* in 658, compoſed ſeveral Works, of which there are none extant but his Treatiſe of Eccleſiaſtical Writers, and a Work upon the perpetual Virginity of the Virgin *Mary*, together with ſome Letters. *Taïon*, Biſhop of *Saragoſſa* who flouriſh'd about the ſame time, compos'd a Body of Divinity, drawn out of the Works of S. *Gregory* and S. *Auguſtin*.

S *Julian*, elected Archbiſhop of *Toledo* in 680, compoſed abundance of Works, whereof there remains none but the Treatiſe of Prognoſticks addreſs'd to *Idacius*, which contains the Reſolutions of ſeveral Theological Queſtions, drawn from the Writings of the *Latin* Fathers, the Treatiſe againſt the *Jews*, to prove that the Meſſias is come, and the Hiſtory of the Actions of *Wamba*. *Fructuoſus*, a *Spaniſh*

Spaniſh Biſhop, founded ſeveral Monaſtries in *Spain*, and drew up Rules for their Conduct.

England likewiſe produced ſome Authors in this Century, who are not without Merit. S. *Columbanus*, Monk of the Abby of *Bangor* in *Ireland*, who left that Country, came to *France* in 589, and ſettled ſeveral Monaſtries there. From thence going to *Italy*, he founded the Monaſtry of *Bobio*, where he died the 21ſt of *November* in 615. He made an Excellent Rule for the Monks, and in his Youth compos'd a Commentary upon the *Pſalms* yet in MS. a Penitential, and ſome Poems. In three Letters, the firſt addreſs'd to Pope *Boniface*, the ſecond to the Biſhops of *France*, and the third to S. *Gregory*, he maintains the Cuſtom of the *Britains* in celebrating of *Eaſter*. He likewiſe wrote to Pope *Boniface* IV. in favour of the three Chapters. There is likewiſe mention of other *Iriſh* Monks, who were eſteemed at the ſame time for their practical Writings, as *Aelran*, *Everan*, *Cumain*, or *Cumin*, and ſome others.

About the End of this Century, *Theodorus* the Monk, a Native of *Tarſus*, being ſent by Pope *Vitalan* into *England* in 668, to govern the Church of *Canterbury*, laboured earneſtly for the ſpace of twenty Years to eſtabliſh the Faith and Diſcipline amongſt the *Engliſh*. He was the firſt *Latin* who wrote a penitential Book, compos'd of Canons drawn from the Councils of the *Greek* and *Latin* Churches. This Book was ſoon ſpread through all the *Weſt*, and ſeveral Perſons ſet about compoſing ſuch like Books, which in the end became very common and very ſcurvy, becauſe every one making Collections of Canons according to their own Fancy, and ſome even inventing Canons which never had a Being, thoſe ſort of Works very ſoon became full of Abſurdities, Contradictions and Errors, favoured Mens Luſts, and authorized Looſneſs. We have not the Penitential of *Theodorus* entire, and in its Purity; but we have ſome Canons of that Archbiſhop. *Gal. Ceolfride*, *Adamanus*, *Adelmus*, did likewiſe flouriſh in *England* towards the End of this Century. *Adelm* has left us a Treatiſe of Virginity. *Africa* furniſhes us with an ample Collection of Canons in the end

of

of this Century, which was done by the Pains of Biſhop *Creſconius*, whereof there yet remains an Abridgment; and *France* affords a Compilation of Formularies made by *Marculphus* a *French* Monk. Perhaps I have enlarged but too much on the Authors of the ſeventh Century.

CHAP. IX.

An Abridgment of the Doctrine and Diſcipline of the ſeventh Century.

Q. YOU have no more to do but to give me a Deſcription of the Doctrine and Diſcipline of the ſeventh Century.

A. I ſhall preſently do that in a few Words. In that time they began to reduce the Doctrines of Religion into a Syſtem. It was then that the firſt Treatiſes appeared upon all the Points of Theology, and that they brought them to certain Dogmatical Queſtions. The Diſcipline of the Church, which was very much relaxed through the Looſneſs of moſt Chriſtians, was kept up by ſeveral Decrees of Councils, particularly in *France* and *Spain*, where thoſe Laws were authoriſed by the Edicts of Princes. The Penitentials, which ſeem'd to be made to preſerve Diſcipline and Penance, corrupted the Purity of them, and ſoon annihilated their Severity. Publick Penance was become more rare, and private ones more common and ordinary. Private Maſſes were more frequent. They gave the Communion in both kinds with leavened Bread, although prepared. The Popes acquired much Authority in the *Weſt*. In the *Eaſt*, the Princes meddled much in the Affairs of Religion. The Cuſtom of holding Provincial or National Councils was eſtabliſhed in *France* and *Spain*, but was not much obſerved in the *Eaſt*. They were very much taken up with Rites and Ceremonies. The *Weſtern* Biſhops were very careful to preſerve and increaſe Eccleſiaſtical Goods, which became more conſiderable than ever. The Monaſtick State reach'd to *France* and *Germany*;

Germany; and Monaſtries began to pretend to and demand Privileges, to be more at Liberty. The Office of the Church and the Number of its Feaſts were increaſed. In the preceding Age, S. *Gregory* had eſtabliſhed the great Litanies, or Feaſts, which are kept on S. *Mark*'s Day, and *Mamertus* Biſhop of *Vienna* the Rogations. Thoſe Cuſtoms were eſtabliſh'd in moſt Churches in the *Weſt*, and even reach'd the *Eaſt*. The Faſts at the four Seaſons of the Year, that were peculiar to the Church of *Rome*, which they had practis'd from the fifth Century, began to be eſtabliſh'd in other Churches. The Octave of *Chriſtmas* was known by the Name of the *Feaſt of the Circumciſion*. The Feaſt of *Epiphany* on the 6th of *January*, the Day on which the *Greeks* formerly celebrated the Birth of Jeſus Chriſt, was appointed in the *Weſt* to celebrate the Memory of the Worſhip of the *Magi*, the Baptiſm of Jeſus Chriſt, and the firſt Miracle which he wrought at the Marriage of *Cana*, by changing Water into Wine. The Feaſt of the *Preſentation of Jeſus Chriſt* to the Temple, which the *Greeks* celebrated from the 6th Century, by the Name of *Hypapante*, was eſtabliſh'd in the *Weſt* in the ſeventh Century, and became very ſolemn in the Eighth, by the Name of the *Feaſt of Purification*. The firſt Mention of the Feaſt of the *Virgin's Anunciation* was made in the Council of *Conſtantinople* in 692, as falling out in *Lent*: However, in other Churches, they put it off to another time. The *Feaſt of the Virgin's Death*, which was antiently call'd the *Feaſt of the Depoſition*, or *Sleep of the Virgin* Mary, was eſtabliſh'd in the *Eaſt* and *Weſt* in the ſeventh Century, and fix'd to the 15th of *Auguſt*. The *Feaſt of the Nativity of the Virgin* is poſterior to that of the *Aſſumption*; however it was eſtabliſh'd about the End of the ſeventh Century. The *Pantheon*, which was dedicated by *Boniface* IV, in 613, under the Name of the *Virgin* Mary, and all the Saints, gave Occaſion to celebrate a Feaſt by that Title, to which did afterwards ſucceed that of *All Saints*, in the eighth Century. In fine, we may ſay that it was in the ſeventh and eighth Centuries of the Church, that Diſcipline began to take that Form which it has had ever ſince, and has to this Day, as well in the *Greek* as in the *Latin* Church.

THE

THE HISTORY OF THE Eighth CENTURY.

CHAP I.

The State of the Church and Empire in the Eighth Century.

Q. WHAT was the State of the Church in the Eighth Century, which was that we left off at?

A. The *Eaſtern* Church was very much diminiſh'd, ſince of four Patriarchats, none but that of *Conſtantinople* but was ſubject to the Domination of the *Barbarians*. That of the *Weſt* was afflicted in *Italy* by the *Lombards*, and in *Spain* by the *Saracens*. The See of *Rome* was vacant in 701 by the Death of Pope *Sergius*, who was ſucceeded by *John* VI. *Juſtinian* II, who had been deſpoil'd of the Empire by *Leontius* a Patrician, who himſelf was degraded by *Abſimares*, found a way, by the Aſſiſtance of the *Bulgarians*, to return to *Conſtantinople*, and recover the Em-

Empire: He caus'd the Uſurpers, *Leontius* and *Abſimares*, to be put to Death, and baniſh'd *Callinicus*, Patriarch of *Conſtantinople*, to *Rome*. *Juſtinian* got a Monk elected in the Place of *Callinicus*, whoſe Name was *Syrus*. *John* VI. dying on the tenth of *February* 705, was ſucceeded by a *Greek* of the ſame Name, *John* VII, who liv'd only two Years, ſeven Months, and ſeventeen Days after his Election, dying on the 18th of *October* 707. *Siſinnius*, who was elected in his Place the 18th of *January*, died twenty Days after his Election. Preſently after, *Conſtantine* took his Place. The *Greek* Emperors were then Maſters of *Rome*, and caus'd Popes to be elected, who were their Subjects. *Juſtinian* ſent for *Conſtantine* to *Conſtantinople*, and receiv'd him there very honourably; 'tis believ'd he made him take this Journey upon the account of the Canons of the laſt Council of *Conſtantinople*, which the Popes would not receive. We don't know whether Pope *Conſtantine* was more flexible than his Predeceſſors; be that as it will, he was ſent back to *Rome*. After his Departure, *Juſtinian* having us'd too much Severity towards the Rebels of the *Cherſoneſus*, his own Soldiers proclaim'd *Philippicus* Emperor, who was acknowledg'd at *Conſtantinople*, and put *Juſtinian* to Death. He baniſh'd *Syrus*, Patriarch of *Conſtantinople*, and put in his Place the Monk *John*, a *Monothelite*, who had foretold him he ſhould be Emperor: He declar'd for the *Monothelites*, and caus'd a Council to be held at *Conſtantinople*, in which he caus'd the Deciſion of the ſixth Council to be condemn'd. His Government diſpleaſing the Great Men of *Conſtantinople*, *Artemius*, Secretary of State, and ſome other principal Officers at Court, conſpir'd; and having ſurpriz'd him aſleep in the Palace, the Eve of *Pentecoſt*, about twelve a Clock, they put out his Eyes. *Artemius* was immediately crown'd Emperor, and took the Name of *Anaſtaſius*. He profeſs'd the Orthodox Faith, and ſent his Confeſſion of Faith to Pope *Conſtantine*, who died the 9th of *April* 714. *Gregory* II. ſucceeded him. The *Saracens* were then ſpread not only in *Spain*, of which they were become Maſters, but alſo in the *Eaſt*. The Emperor *Anaſtaſius* ſent a Naval Army againſt them to *Phœnicia*, but it revolted, and nam'd *Theodoſius* Emperor, who had been Receiver

ceiver of the publick Revenues, and whom they forc'd to receive the Imperial Diadem. He came to *Conſtantinople* with the Army, and having taken the City after a Siege of ſix Months, he ſeiz'd the Emperor *Anaſtaſius*, and ſhut him up in a Monaſtry in 714. This Emperor caus'd *Germanius* to be elected Patriarch of *Conſtantinople* in Place of *John*, who was depos'd. Some time after, *Leo Iſaurus*, General of the Troops that were in *Armenia*, got himſelf declar'd Emperor, and *Theodoſius* voluntarily yielded him up the Empire. *Gregory* II. ſucceeded to *Conſtantine* in the See of *Rome* in 714. *Leo* ſent him a Confeſſion of his Faith, and was acknowledg'd Emperor at *Rome* in 717. He enjoy'd the Empire without Oppoſition, and declar'd himſelf for the Orthodox againſt the *Monothelites*. He made a Law againſt the *Jews*, to oblige them to receive Baptiſm; but ſome time after he oppos'd the Worſhip of Images, and publiſh'd an Edict, in which he ord r'd them to be thrown down, and that none of them ſhould be allow'd in Churches. Pope *Gregory*, *Germanius* Patriarch of *Conſtantinople*, and *John* of *Damaſcus* ſtrenuouſly oppos'd the Emperor's Deſign. He got *Germanius* to be depos'd, and put *Anaſtaſius* in his Place in 730, but he could not make his Edict to be receiv'd in *Italy*. The Pope being ſupported by the *Lombards*, did not much trouble his Head at the Emperor's Menaces; he excommunicated him, and, if we will believe ſome Authors, forbid paying him Tribute; while in the mean time the *Lombards* making uſe of that Opportunity, poſſeſs'd themſelves of *Ravenna*, and ſeveral other Cities of the Empire in *Italy*. The Emperor on his Part confiſcated all the Poſſeſſions the Pope had in *Sicily*. *Gregory* III, who ſucceeded to *Gregory* II, in 731, kept up the Worſhip of Images with the ſame Reſolution, and aſſembled a Council to maintain it. He firſt addreſs'd himſelf to the Emperor, praying him to reſtore the Worſhip of Images; but that Prince, far from complying with his Requeſt, perſecuted the Defenders of Images, and baniſh'd ſeveral Biſhops upon that Account. *Luitprand*, King of the *Lombards*, being irritated againſt Pope *Gregory*, becauſe he had receiv'd *Thraſamond* Duke of *Spoleto*, who had revolted againſt him, came to lay Siege to *Rome*. *Gregory* had re-

recourſe to *Charles Martel*, who promis'd to aſſiſt him, but he died before he could do it. The Emperor *Leo* died alſo the 18th of *June* 741, and Pope *Gregory* III. on the 29th of *November* the ſame Year. *Charles Martel* left for Succeſſors to his Power, *Carloman* in *Auſtraſia*, and *Pepin* in *Neuſtria*. *Conſtantine Copronymus* ſucceeded to his Father *Leo Iſaurus*; and *Zachary* was elected Pope in place of *Gregory*. This Pope made Peace with *Luitprand*, King of the *Lombards*, and engaged him to reſtore *Ravenna* to the *Greek* Emperor. *Conſtantine* was not Maſter of *Conſtantinople*, for *Artabazd* diſputed the Empire with him, and was Maſter of that City. But *Conſtantine* beſieged it, and becoming Maſter of it, put out his and his Son's Eyes. *Anaſtaſius*, Patriarch of *Conſtantinople*, after having been unworthily treated by the Emperor *Copronymus*, who cauſed him to be brought to *Hippodromum*, mounted upon an Aſs, with his Face turned towards the Tail, was nevertheleſs afterwards reſtored. Pope *Zachary* being conſulted by the *French*, whether it was not more proper to confer the Kingdom upon *Pepin*, who had all the Authority, than to leave it to *Childerick*, who had only the Title of King, and was incapable of Government, anſwer'd in Favour of *Pepin*. *Childerick* was ſhut up in a Monaſtry, and *Pepin* declar'd King. Thereby *Zachary* gain'd the Good-will of the Kings of *France* of that Race, to the Holy See; ſo that after his Death, Pope *Stephen*, who ſucceeded him after another *Stephen*, who liv'd only three Days after his Election, implor'd the Aſſiſtance of *Pepin* againſt *Aiſtulphus* King of the *Lombards*, who had a mind to poſſeſs himſelf of *Rome* and all *Italy*. *Pepin* rais'd the Siege, and coming with an Army into *Italy*, caus'd *Ravenna* to be reſtored to the *Greek* Emperor, and all the Goods which the *Lombards* had taken away from the Church of *Rome*. But ſo ſoon as *Pepin* had withdrawn his Forces, *Aiſtulphus* would no longer obſerve the Conditions of Peace which he had agreed to, but beſieged *Rome* anew. *Pepin* re-paſs'd the *Alps*, and obliged him to put into the Pope's Hands *Ravenna*, and all the Country which the *Grecian* Emperors poſſeſs'd in *Italy*, of which the *Lombards* had become Maſters. In the mean while *Conſtantine* made War upon the Images in the *Eaſt*, and aſſem-

aſſembled a Council in 754, conſiſting of 338 Biſhops, who condemned the Uſe and Worſhip of Images. It was not received either at *Rome*, or in the *Weſt*; but the Emperor's Authority made it be received in a part of the *Eaſt*. *Aiſtulphus* King of the *Lombards*, died in 756. Pope *Stephen* III, who was yet alive, perſwaded his Brother *Rachiſes* to continue a Monk, and to leave the Kingdom to *Didier* who in recompence gave him *Ferrara* and *Ancona*. *Stephen* died ſoon after, on the 26th of *April* 757, and was ſucceeded by *Paul*. This laſt dying in 767, *Conſtantine*, Brother to *Toton*, Count of *Nepi*, was elected Pope by Force and Trick and afterwards ordain'd Sub-deacon, Deacon, and Biſhop. But two Officers of the Church of *Rome*, not able to ſuffer this Violence, addreſs'd themſelves to the King of the *Lombards*, and having obtain'd a Force, returned to *Rome* with a Company of arm'd Men. *Toton* charged them, and was kill'd in the Scuffle. *Conſtantine* was driven away; *Philip*, Prieſt and Monk, was choſen to be put in his Place; but being found unfit to fill it, he was obliged to retire into a Monaſtry, and *Stephen* IV, who came from *Sicily* to *Rome*, under the Pontificate of *Gregory* III, was choſen by common Conſent in the Month of *Auguſt* 768. After the Election *Conſtantine* was ſhamefully depos'd, and treated in a cruel manner; he was put in Priſon, and had his Eyes pull'd out. *Stephen* not finding himſelf ſafe, ſent a Deputy into *France*, in order to have the Affairs of the Church of *Rome* regulated. *Charles* and *Carloman*, to whom the Deputy deliver'd the Letter, after the Death of their Father *Pepin*, ſent twelve Biſhops to *Rome*, who being aſſembled in Council with an *Italian* Biſhop, confirm'd *Stephen*, and declar'd *Conſtantine*'s Ordination, and every thing that follow'd thereupon, void. *Stephen* continued peaceable Poſſeſſor of the Holy See; but he was afterwards embroil'd with the King of the *Lombards*, upon account of the Archbiſhoprick of *Ravenna*, which that Prince had cauſed to be given to one *Michael*, whom Pope *Stephen* baniſh'd. *Didier*, in order to revenge himſelf, caus'd *Chriſtopher*'s and *Sergius*'s Eyes to be put out, whom the Pope had ſent to demand the Poſſeſſions which belonged to the Church of *Rome*. He put *Chriſtopher* to Death, and came to *Rome*, where he committed ſo many Cruelties, that Pope *Stephen* being aſtoniſh'd

ſtoniſh'd at them, died on the 1ſt of *February* 772. *Adrian* I. ſucceeded him the 9th of the ſame Month. In the beginning of his Pontificate he made a kind of Agreement with *Didier* King of the *Lombards*; but that Prince violating the Treaty, took *Ravenna*, and was ready to lay Siege to *Rome*. Pope *Adrian* had recourſe to *Charles* King of *France*, who came into *Italy* with an Army, took *Didier* in *Pavia* in 774, poſſeſs'd himſelf of the Kingdom of the *Lombards*, and render'd to the Church of *Rome* all that his Father had given it.

Q. Was *Conſtantine Copronymus* ſtill Emperor of the *Eaſt*?

A. He died on the 14th of *September* in 775, and left *Leo* his Son Succeſſor, who was no leſs an Enemy to the Worſhip of Images than his Father. The Patriarchs of *Conſtantinople*, who ſucceeded to *Anaſtaſius*, *Conſtantine* II, and *Nicetas* and *Paul* IV, did likewiſe declare againſt the Worſhip of Images. But the Emperor *Leo* dying in 780, the Empreſs *Irene* becoming Regent for her Son *Conſtantine*, who was yet young, had the Devotion to reſtore the Worſhip of Images. She got *Taraſius* to be elected Patriarch of *Conſtantinople* in the Year 784, and caus'd a Council to be aſſembled at *Nice* in 787, to reſtore the Worſhip of Images.

Q. Was Pope *Adrian* long in the Holy See?

A. He enjoy'd it peaceably for the ſpace of twenty three Years, ten Months and ſeventeen Days. *Leo* III. was elected in his Place the 28th of *December* 795. He was attacked in 799 by a Seditious Faction, who maltreated him, and dragg'd him to Priſon. He found a way to eſcape to *France*: *Charlemaign* reſtor'd him, and going himſelf to *Italy*, he caus'd a Council to be call'd, in which that Pope was fully juſtified. In recompence for which *Leo* made the People of *Rome* demand him for Emperor, and crown'd him on *Chriſtmas-day* in S. *Peter*'s Church, in the Year 800.

CHAP.

CHAP. II.

The Hiſtory of the Council of Nice, *and of the Diſpute about the Worſhip of Images.*

Q. IN the ſhort Plan which you have made me of the Hiſtory of the ſeventh Century, you mention'd a conſiderable Controverſie about the Worſhip of Images, and of a Council of *Nice* in which it was terminated. Pray give me that Hiſtory more at length.

A. The Emperor *Leo Iſaurus* taking it into his Head to aboliſh the Uſe and Worſhip of Images, which were receiv'd in the *Eaſt*, after having caus'd them to be violently pull'd down, made an Edict in 730, by which he orders them to be taken out of the Churches, and thrown into the Fire. His Son *Conſtantine Copronymus* follow'd the Example of his Father; and the better to eſtabliſh the Diſcipline he had a mind to introduce, he caus'd a Council to be aſſembled at *Conſtantinople* in 754, conſiſting of 338 Biſhops, who made a Decree againſt the Worſhip of Images. The Council was not receiv'd in the Church of *Rome*; but the Emperor caus'd the Decree to be executed in part of the *Eaſtern* Churches. When the Empreſs *Irene* became Miſtreſs of the Empire, ſhe took the Reſolution to aſſemble a new Council, to which ſhe invited Pope *Adrian*, who ſent two Prieſts as his Deputies there. The Council met at *Conſtantinople* in 786; but being diſturb'd by the Officers of the Army and the Soldiers, who were excited by the Biſhops who oppos'd the Worſhip of Images, it was transferr'd to *Nice* in 787. The Pope's Legates held the firſt place in it, *Taraſius* Patriarch of *Conſtantinople* the ſecond, and the Deputies of the Biſhops of the *Eaſt* the third; after them *Agapetus* Biſhop of *Caſarea* in *Cappadocia*, *John* Biſhop of *Epheſus*, *Conſtantine* Metropolitan of *Cyprus*, with 250 Archbiſhops or Biſhops, and above 100 Prieſts or Monks. Two Commiſſioners from the Emperor and Empreſs aſſiſted at it. The firſt Meeting

ing was held the 14th of *September* in S. *Sophia*'s Church. They receiv'd the Biſhops, who changing their Opinion, made Profeſſion of Honouring Images for the future. In the ſecond Meeting, held the 28th of the ſame Month, Pope *Adrian*'s Letters to the Emperor *Conſtantine* and *Taraſius* Patriarch of *Conſtantinople*, were read, in which that Pope approv'd the Worſhip of Images. *Taraſius* declared, that he approv'd the Worſhip of the Images of the Virgin, of Angels and Saints, altho' he ador'd none but God alone with the Sovereign Worſhip of *Latreia*, and put his Truſt in him only. All the Biſhops made the ſame Declarations. In the third Meeting, held the 28th of *September*, they likewiſe admitted ſome Biſhops who abjur'd the Decree of the preceding Council. They read the Synodical Letter which *Taraſius* had ſent to the Patriarchs, in which he had added to his Confeſſion of Faith about the Trinity and Incarnation, the Interceſſion of Saints, of the Virgin, of Angels, and the Worſhip of their Images. They likewiſe read the Letter of *Theodoſius* of *Jeruſalem*, which had been approv'd by the *Eaſtern* Biſhops, wherein the Worſhip of Images was likewiſe maintain'd. In the fourth Meeting *Taraſius* caus'd to be read the Teſtimonies of the Scripture, and of the Saints, which he pretended authoris'd the Worſhip of Images. In the fifth Meeting they continu'd to produce Pieces, to ſhew that the *Iconoclaſts* had imitated the Antient Hereticks, in breaking down Images. The ſixth Meeting, held the 5th or 6th of *October*, was employ'd in reading and refuting the Acts of the Council of *Conſtantinople*, which had condemn'd the Worſhip and Uſe of Images. The Queſtion was decided in the ſeventh Meeting, held the 13th of *October*, in which it was decreed, that the holy and venerable Images might be expos'd, as well as the Croſs, as well ſuch as were on Cloth, as thoſe of another Nature; that they might be put up in Churches, upon the Holy Veſſels, upon the Sacerdotal Habits, upon the Walls and Tables, in Houſes, and on the Highways, *viz.* the Images of Jeſus Chriſt, of the Virgin, of Angels and Saints, for renewing of their Memory, and teſtifying our Veneration for them; that they might be kiſs'd and reſpected, but not ador'd with real Adoration, which is due to God only; that Incenſe

and

and Wax Candles might be lighted before them, as is done before the Croſs, becauſe the Honour addreſs'd to them goes to their Object, and they who reſpect them, reſpect thoſe whom they repreſent. This Deciſion is follow'd by a Letter from the Council to the Emperor and Empreſs, and a Circular Letter to all the Biſhops. The Acts of the Council were carried to *Conſtantinople*, by the Biſhops who gave an Acount of them to the Emperor and Empreſs.

This Council did likewiſe make twenty two Canons about Eccleſiaſtical Diſcipline. In the firſt they confirm the Deciſions and Laws of former Councils. In the 2d, it is order'd that when one is made a Biſhop, he ſhall be examin'd if he knows the Pſalter, the Goſpels, the Epiſtles of S. *Paul*, and the Canons, and if he is capable of inſtructing the People. The 3d declares all Elections of Biſhops and Prieſts null that are made by Princes, and orders a Biſhop to be elected by Biſhops. The 4th is againſt Biſhops who take Mony to depoſe or excommunicate. The 5th confirms the Canon Laws againſt Simoniacks. The 6th renews that Canon of the Council of *Nice* about holding of Provincial Councils. The 7th bears, that Relicks of Saints ſhall be put into Churches, that have been conſecrated without their being put there, and that none ſhall be conſecrated for the future without putting Relicks of Saints in them. The 8th forbids admitting or baptizing of *Jews*, unleſs they are well converted. The 9th orders that the Writings againſt the Worſhip of Images ſhall be ſhut up in the Patriarchs Palace with the Heretical Books. The 10th forbids receiving of Clerks into Chappels or Churches. The 11th orders Oeconoms to be in all Churches, and even allows the Biſhop of *Conſtantinople* to put them into the Churches of Metropolitans, if they ſhould neglect to do it. The ſame is appointed for Monaſtries. The 12th forbids Biſhops and Abbots to ſell or give away improperly the Goods of their Churches or Monaſtries. The 13th orders Monaſtries and Epiſcopal Houſes to be repair'd, and that they ſhall no more be uſed as Inns. The 14th forbids making ſhav'd Boys to read in the Chancel, before they have receiv'd the Impoſition of the Hands of the Biſhop. It allows Abbots who are

Prieſts

Prieſts to make Lectures for their Monaſtries only: It likewiſe allows the Chorepiſcopi to ordain them. The 15th forbids Clerks to be inſcrib'd in Churches. The 16th forbids Biſhops and other Eccleſiaſticks to wear ſplendid Garments to make them remarkable; it orders that thoſe ſhall be puniſh'd who mock Clergymen for their ſimple Habits. It is obſerv'd, that formerly every Man that was conſecrated to God, was cloth'd with a modeſt Habit, becauſe, as S. *Baſil* ſays, every Habit which we do not take out of Neceſſity, but for Beauty, gives a ſuſpicion of Pride. The 17th forbids undertaking to build Oratories or Chappels, if they have not a ſufficient Fund to defray the Expence neceſſary for finiſhing the ſame. The 18th forbids Women to live in Biſhop's Houſes, or Monaſtries. The 19th forbids taking any thing for Orders, or for Entry into Monaſtries, upon pain of Depoſition for Biſhops and Prieſts; and as to Abbeſſes, and Abbots who are not Prieſts, on pain of being put out of their Monaſtries. It allows thoſe who are receiv'd into Monaſtries, or their Relations, to make voluntary Gifts, on condition however that thoſe Gifts remain to the Monaſtries, whether he that enters lives there, or goes away, unleſs the Superiors are the Cauſe of his Departure. The 20th forbids making double Monaſtries of Men and Women; and orders, with regard to thoſe which are ſettled, that the Monks and Nuns ſhall live in different Houſes; that they muſt not ſee one another, or have any Society together. The 21ſt forbids Monks to quit their own Monaſtries to go to others. The 22d forbids Monks to eat with Women, unleſs for Spiritual Good, or in Company with Relations, or on a Journey.

CHAP.

CHAP. III.

The Controverſie about the Worſhip of Images between the Biſhops of France *and the Popes.*

Q. WAS the Deciſion of the Council of *Nice* about the Worſhip of Images receiv'd every where?

A. The Acts of the Council having been carried to *Rome*, Extracts of them were ſent to *France*, where they had a different Practice as to the Worſhip of Images. They allow'd them to be put in Churches; but they could not bear that any Worſhip or Honour ſhould be paid them altho' they honour'd the Croſs and the Sacred Veſſels. *Charles*, who was then King of *France*, and afterwards Emperor, caus'd thoſe Extracts to be examin'd by the Biſhops of his Kingdom, who compos'd a Treatiſe to defend their Cuſtom, and to anſwer the Proofs produced in the Council of *Nice* about the Worſhip of Images. The Work was publiſh'd by the Authority of *Charlemaign*, and under his Name, about three Years after the Council of *Nice*. It is divided into four Books, which are called the *Caroline* Books. They are written againſt the Deciſion of the Council of *Nice*, about the Worſhip of Images, which is there directly attack'd, not as Idolatry, but ſimply as a uſeleſs Practice, that may have bad Conſequences, eſpecially with regard to the Ignorant. Theſe Books were carried to *Rome*, and preſented to Pope *Adrian* by *Engilbert*, *Charles*'s Envoy. That Pope, who ſtood up for the Council, having receiv'd them, drew up an Anſwer in Writing, which he addreſs'd to *Charlemaign*, in which he maintain'd the Deciſion of the Council of *Nice*.

Q. Did this Anſwer of *Adrian*'s make the Churches of *France* change their Opinion and Practice?

A. No; for in the Council of *Frankfort* in 794, where that Queſtion was debated, they condemn'd all manner of Adoration or Worſhip of Images.

Q. Was the Deciſion of the Council of *Nice* receiv'd and obſerv'd all over the *Eaſt*?

A. It was in force for ſome time; but *Conſtantine* himſelf abrogated it, and *Leo* V, his Succeſſor, made the Decree of the Council of *Conſtantinople* againſt Images to obtain. In the Year 820 *Michael the Stammerer* ſucceeding to *Leo*, and being deſirous to reſtore Peace, aſſembled a Council, in which the Opinion of the Church of *France* was follow'd; for they ordered the Images to be removed that were in too low Places, and left thoſe that were higher where they might be ſeen; that ſo the Painting might ſerve as a Book to the Ignorant, provided they did not worſhip it, or burn any Lamps or Incenſe before them. Some who were the moſt zealous for the Worſhip of Images, came to *Rome* to complain of the Deciſion of this Council, which oblig'd *Michael* to ſend Deputies thither, whom he firſt directed to wait on *Lewis the Debonnair* King of *France*, that he might give them the Favour of his Credit. That Emperor ſent *Freculphus* and *Adegarius* to *Rome*, with the *Grecian* Emperor's Deputies, to treat of that Affair; but *Lewis*'s Envoys not finding the *Romans* tractable enough, ask'd the Pope that he would be pleas'd that their Maſter might cauſe that Queſtion to be debated by the Biſhops of his own Kingdom. The Pope having conſented to it, *Lewis* aſſembled at *Paris*, in 824, the moſt able Biſhops of the Kingdom, who after having examined the Acts of the Council of *Nice*, and the Anſwer of Pope *Adrian*, prais'd the Part which the Emperor *Michael* had acted, and equally condemn'd thoſe who order'd Images to be taken out of the Churches, and thoſe who paid a Worſhip to them like that they paid to the Croſs. This Deliberation of the Biſhops of *France*, ſupported by ſeveral Paſſages out of the Scripture and the Fathers, was ſent by *Lewis the Debonnair* to Pope *Eugenius*, and carried by *Jeremy* Biſhop of *Sens*, and *Jonas* Biſhop of *Orleans*. The Pope did not agree at all with the *French* on this Point, but this did not hinder *Lewis* from ſending into *Greece* *Halitgarius* Archbiſhop of *Cambray*, and *Aufridus* Abbot of *Nonantule*, to the Emperor *Michael*. We don't know what they did with relation to Images. *Michael* and his Son

Theo-

Theophilus were againſt the Worſhip of Images; but the latter dying in 842, his Wife *Theodoro*, that remain'd Miſtreſs of the Government, reſtor'd the Worſhip of Images, and eſtabliſh'd the Authority of the Council of *Nice*. As for the *French* and *Germans*, they perſiſted in their Cuſtom a long time, and did not acknowledge 'till very late the Council of *Nice*, inſtead of which they put that of *Frankfort*.

CHAP. IV.

The Error of Felix *of* Urgel, *and* Elipandus, *and their Condemnation.*

Q. WAS there no other Controverſie this Century about any Point of Doctrine?

A. There aroſe one in the *Weſt* towards the End of this Age. *Felix* Biſhop of *Urgel* in *Catalonia*, being conſulted by *Elipand* Biſhop of *Toledo*, whether Jeſus Chriſt, as Man, ought to be call'd the Adoptive or Natural Son of God; anſwer'd, that in that Quality he ought only to be call'd his Adoptive Son. He defended that Opinion by his Writings, and endeavour'd not only to ſpread it in *Spain*, but likewiſe in *France* and *Germany*. He found the Biſhops were againſt this Error; for being aſſembled at *Ratisbon* in 792, they condemn'd it with its Author, who was ſent to *Rome* to Pope *Adrian*. This Pope confirm'd the Judgments of that Synod, and made *Felix* to retract. Nevertheleſs ſome *Spaniſh* Biſhops perſiſted in that Sentiment. *Felix* eſpous'd it anew; *Elipand* wrote a Letter in his Defence; that Letter was refuted and condemn'd by Pope *Adrian*, then by a Council in *Italy*, and laſt of all by the Council held at *Frankfort* in 794, conſiſting of 300 Biſhops. The Queſtion was debated there, and it was decided, that Jeſus Chriſt, as Man, ought to be call'd the proper Son of God, and that he ought not to be call'd an

Adoptive Son. This Council inform'd *Elipand*, and the other Biſhops of *Spain*, of their Deciſion, and *Charlemaign* join'd his Authority to that of the Council, to oblige them to renounce that Opinion. That Affair was likewiſe examined at *Rome* under Pope *Leo* III in a Council of fifty ſeven Biſhops held in the Year 799. They confirm'd the Judgment given by *Adrian* againſt the Error of *Felix* Biſhop of *Urgel*, and he was anathemiz'd there as a Heretick. The ſame Year *Charlemaign* ſent for *Felix* of *Urgel* to *Aix la Chapelle*, and gave him Liberty to propoſe before the Biſhops all that he ſhould judge proper for the Defence of his Opinion. *Alcuinus* replied to him, and convicted him, ſo that he voluntarily abandoned his Opinion to embrace the Doctrine of the Church. He was follow'd by his Diſciples who were with him, and that Queſtion occaſion'd no further Controverſie in the Church.

CHAP. V.

Of particular Councils that were held in the Eighth Century.

Q. WERE there many particular Councils held in this Century upon the Diſcipline of the Church?

A. There were very few held in *Germany* and *France* in the Beginning of this Century, the Kings equally neglecting the Affairs of Church and State. *Charles Martel* making himſelf Maſter of the Government, he was ſo far from applying Remedies to the reigning Diſorders, that he poſſeſs'd himſelf of the Goods of the Church, gave Abbies and Biſhopricks to Laicks, diſtributed the Tenths to the Men of the Sword, ſuffer'd the Eccleſiaſticks and Monks to live in Diſorder, and call'd no Councils to repreſs thoſe Diſorders; but after his Death, *Carloman* and *Pepin* his Sons, having divided the Kingdom of *France* between them, altho' they had not the Title of Kings, propos'd to reform

reform Diſcipline. *Carloman*, Prince of *Auſtraſia*, in 742 aſſembled a Council in *Germany*, whither he ſent for *Boniface*, call'd Archbiſhop of *Mayence* by the Church of *Rome*, in which, by the Advice of the Biſhops, he publiſh'd Rules for reforming of Diſcipline and Manners. He declar'd he had cauſed Biſhops to be ordain'd in his Cities, that he had ſubjected them to the Archbiſhop of *Mayence*, that he had reſtor'd to the Church the Poſſeſſions that had been taken from it; that he had ordered a Synod to meet every Year; that he had caus'd Eccleſiaſticks convicted of Impurity to be degraded and put under Penance. Then the Council forbid Eccleſiaſticks to go to the Army; they order Curates to be obedient to their Biſhops; they impoſe very ſevere Pains upon the Prieſts, Monks, and Nuns that fall into the Crime of Fornication; they order them to wear a Habit ſuitable to their Condition, and forbid them to have Women in their Houſes. As to Monks and Nuns, they order them to follow S. *Benedict*'s Rule exactly. Thoſe Regulations were confirm'd in the Aſſembly held next Year at *Leſtines* near *Cambray*, in which they allow Laicks a precarious Title to Eccleſiaſtical Goods which they were in Poſſeſſion of, on Condition that after their Death they ſhould return to the Churches, unleſs it was neceſſary for the Good of the Church to make a new Title. They likewiſe forbid, in that Aſſembly, Adulteries, Inceſts, and unlawful Marriages, and Pagan Superſtitions.

Pepin Prince of *Neuſtria*, likewiſe laboured for his Share to reform Eccleſiaſtical Diſcipline, by calling an Aſſembly in 744, conſiſting of twenty three Biſhops, and the great Men of his Kingdom, in which it was decreed that the Canons of Councils ſhould be obſerved; that Synods ſhould be held every Year; that Prieſts ſhould be ſubject to their Biſhops; that the Pagan Superſtitions ſhould be entirely aboliſhed; that Clergymen might not have Women in their Houſes, unleſs their Mothers, Siſters or Nieces, nor Laicks, young Women conſecrated to God. In one Word, they confirm'd the Decrees made in the Aſſemblies which *Carloman* had held in *Germany* and at *Leſtines*.

Q. Were thoſe Aſſemblies, properly ſpeaking, Councils?

A. They were not compos'd of Biſhops only, but alſo of Lords, and the great Men of the Kingdom, whom the Princes call'd together. The Biſhops drew up Articles for the Polity of the Church, and the Lords for that of the State, and then the Prince authorized and publiſhed them, that ſo they might have the Force of a Law. Thoſe Articles were called Chapters or CAPITULARIES. Thus was the Diſcipline of the Church regulated in *France* and *Germany* under the ſecond Race of our Kings. *Pepin* did likewiſe hold four Aſſemblies, in which he ordered Rules to be made about Manners. The firſt was at *Verberie* in 752, the ſecond at *Verneuil* upon the *Oiſe* in 755, the third at *Metz* in 756, the fourth at *Compeigne* in 757. *Charlemaign* held ſuch Aſſemblies almoſt every Year, and in every one of them Capitularies were made to maintain the Diſcipline of the Church, by renewing the ancient Canons, and making new Regulations for the preſent Neceſſities.

Q. Did the Popes hold no Councils in *Italy?*

A. Pope *Zachary* held two at *Rome*. The firſt was aſſembled in 743, and conſiſted of forty *Italian* Biſhops, or thereabouts. In this Council they renew'd the Prohibition ſo often made to Biſhops, Prieſts, and Deacons, not to live with Women; they ordered Clergymen to wear a decent Habit, and to wear a Cloak in the Cities; they enjoin'd the Biſhops ordain'd by the See of *Rome*, to come every Year at the Ides of *May* to the Council of *Rome*, if they are near; and if they are far off to ſatisfie that Devoir by Letters. They pronounced an Anathema againſt all thoſe who marry the Wife of a Prieſt or Deacon, or a Nun; and againſt thoſe who marry their near Relations, or who run away with young Women and Widows, and againſt thoſe who marry their Daughters to *Jews*, or ſell them Chriſtian Slaves; they forbid making the firſt Day of the Year a Holy-day, as the Heathens did; they regulate the Times of Ordination ſettled by the Canons, and forbid receiving the Clergy of another Biſhop without his Permiſſion; they remit the Judgment of the Clergy to their Biſhops, and (if they are not in good Terms with their

their own Biſhop) to the neighbouring Biſhop or the See of *Rome*.

The Council of *Rome*, in 745. conſiſted only of ſeven Biſhops and ſome Prieſts: The Prieſt *Deneardus*, Deputy from *Boniface* Archbiſhop of *Mayence*, preſented himſelf at that Council on the 25th of *October*, and remonſtrated, That in the Council held at *Soiſſons*, *Adalbert* and *Clement*, Schiſmatical and Heretical Biſhops, had been depos'd and then put in Priſon by the Prince's Order; but that they would not obey that Judgment; that they ſtill retained that Dignity, and continued to ſeduce the People. He accus'd *Adalbert*, who was a *Frenchman*, of being a Hypocrite in his Youth, of giving out That an Angel had brought him Relicks from afar, and that by that Means he could obtain of God whatever he ask'd. That he had got himſelf ordain'd by Biſhops for Money. That he had conſecrated Altars, erected Chappels and Croſſes in the Country in his own Name. That he had made People reſpect him as a Saint. As to *Clement*, who came from *Ireland*, they accus'd him of rejecting the Canons and the Writings of the Fathers; of endeavouring to continue a Biſhop after having had adulterous Children; of permitting a Man to marry his Brother's Wife; and of teaching that Jeſus Chriſt, being deſcended into Hell, had deliver'd all thoſe that were there, Believers and Unbelievers, Jews and Pagans, Worſhippers of the true God and Idolaters. Theſe Facts were made out by the Writings of *Adalbert*, and among the reſt, by a Prayer, in which he invoked the Angels *Uriel*, *Roguel*, *Tubuel*, *Michael*, *Incar*, *Tubias*, *Sabacc*, *Simiel*. The Council declared, that all thoſe pretended Angels, except *Michael*, were unknown, and that we knew none of the Names of Angels, except three, *Michael*, *Raphael*, and *Gabriel*. The Pope thought fit to ſhut up the Writings of *Adalbert*, rather than burn them, and declar'd that both he and *Clement* ſhould be diſpoſſeſs'd, and put under Penance. We have no Acts or Canons of any other *Roman* Council, 'till that which was held under *Leo* III, in 799, againſt *Felix* of *Urgel*, whom I have already mentioned.

Q. Were there no Councils held in *England*?

A. In 697, *Witfred* King of *Kent*, held an Aſſembly at *Berghamſtead*, at which was preſent *Birtwald* Archbiſhop of *Canterbury*, *Gidmond* Biſhop of *Rocheſter*, ſeveral Eccleſiaſticks and Laicks who made Eccleſiaſtical and Civil Laws. After that *Wilfrid* Biſhop of *York* after having been ſeveral times driven from his See, at laſt gave it up, in a Council held in the County of *Northumberland*, in 705, and contented himſelf with the Church of *Hagulſtad*, and the Abby of *Rippon*. In 747 there was a Council held at *Cloveſhaw*: Altho' that Council conſiſted but of twelve Biſhops, yet it may paſs for a National Council of *England*, becauſe, beſides the Archbiſhop of *Canterbury* and the Biſhop of *Rocheſter*, there were preſent the Biſhops of the *Mercians*, *Saxons*, *Eaſt* and *Weſt Angles*, and other People of *England*. They regulated Diſcipline and Ceremonies in thirty Canons. They likewiſe made other Regulations, in a Council held in *Northumberland*, in 787, by Pope *Adrian*'s Legates.

Q. Were there no other Councils held in this Century, whoſe Canons are extant?

A. Paulinus, Biſhop of *Aquileia*, held one in 791, which began with drawing up a Confeſſion, in which were chiefly eſtabliſh'd theſe two Doctrines, That the Holy Ghoſt proceeds from the Father and the Son; and That Jeſus Chriſt cannot be called the Adoptive Son of God. This Confeſſion of Faith is followed by fourteen Canons about the Lives of the Clergy, Marriages, the Duties of Nuns, *&c.* Theſe are all the Monuments I can find of the Councils of the eighth Century.

CHAP.

CHAP. VI.

Of the Authors in the Eighth Century.

Q. WERE there many Writers in this Century?

A. Their Number is not very great; but there are ſome of them conſiderable for the great Number of their Works. The principal are theſe. *Bede*, ſirnam'd *venerable*, Abbot of *Farow*, born in *England* in 672, compos'd a great Number of Works upon all Kinds of Eccleſiaſtical and Civil Affairs, which make eight Volumes. There we find Grammar, Philoſophy, Aſtronomy and Chronology, an Eccleſiaſtical Hiſtory, abundance of Lives of Saints, a Martyrology, Books upon Criticiſm, long Commentaries upon the Scripture, Homilies, and divers devotional Diſcourſes. He had a great deal of Reading and Learning. His Commentaries are nothing but Collections out of the Fathers. His Hiſtory is exact, as to what paſt in his Time, or a little before him; for the reſt we muſt not give too much Credit to him, becauſe he often makes uſe of falſe Memoirs. In his Chronology he follows the Text of the *Hebrew* Bible, and was the firſt that rejected the Chronology of the *Septuagint*. He died on the twenty ſixth of *May* 735.

Saint *John*, ſirnam'd *Damaſcenus*, becauſe he was from *Damaſcus*, was among the *Greeks* what *Bede* was amongſt the *Latins:* He wrote a great many Works of all kinds; Dogmatical, Hiſtorical, Moral, Eccleſiaſtical, and Profane. He was Counſeller of State to the Prince of the *Saracens*, and retir'd into the Monaſtry of S. *Sabas*. He attack'd the *Iconoclaſts* vigorouſly, as alſo the *Jacobites*, *Monothelites*, and the other Hereticks of his Time. He was the firſt who reduc'd Theology into one Body in a ſcholaſtick and methodical Way, in his four Books of the Orthodox Faith. S. *John Damaſcenus* died in 750.

Alcuinus, an *Engliſhman*, was not leſs learned than the Authors we have been ſpeaking of. He was Scholar to *Egbert* Archbiſhop of *York*, and ſucceeded him in the Profeſſion of teaching Divinity publickly. He was call'd by *Charlemaign* in 794 to the Council of *Frankfort*, to attack the Errors of *Felix* and *Elipand*. Afterwards he continu'd ſome time with that Prince at *Aix-la-Chapelle*, inſtructing the *French* not only by his Writings, but likewiſe by the publick Leſſons he had in the Emperor's Palace. *Charlemaign* employ'd him in Negotiations, gave him ſeveral Abbies, and in the laſt Place that of S. *Martin de Tours*, where he retir'd towards the End of his Life, and died there the 19th of *May*, in 804. His Works are divided into three Parts: The firſt contains his Commentaries upon the Scripture. The ſecond, his dogmatical Treatiſes upon the Trinity and Incarnation, againſt *Felix* and *Elipandus*: And the third, his Work about Diſcipline, the chief of which ſhould be the Book of Offices, if it were his; but they were written by a later Author. The laſt Part contains ſome Lives of Saints, and Letters.

Theodulphus, Abbot of S. *Benedict upon the Loire*, who was made Biſhop of *Orleans* in 794, is alſo one of the good Authors of this Century. He made a Capitulary conſiſting of forty ſix Chapters, for the Inſtruction of the Prieſts of his Dioceſe; a Treatiſe upon the Rights of Baptiſm; a dogmatical Work, to prove that the Holy Ghoſt proceeds from the Father and the Son; and ſix Books of Poems. He died in 821.

Germanius, Patriarch of *Conſtantinople*, and *Andrew* Archbiſhop of *Crete*, ſignaliz'd themſelves by their Homilies. *Grodegand*, Biſhop of *Metz* recommended himſelf by the Rule he made for the Regular Canons. *Winifred* an *Engliſhman* call'd *Boniface* the Apoſtle of *Germany*, and Archbiſhop of *Mayence*, in labouring vigorouſly at the Converſion of the Infidels, and the Reformation of the Clergy, wrote many Letters upon that Subject. The Popes of this Century likewiſe wrote ſeveral important Letters upon ſuch Subjects as did offer. We have fourteen of *Gregory* the IId's, together with a Memorial for the Churches of *Bavaria*. *Gregory* III. wrote ſeven, moſt of them to *Boniface*, about the Affairs of the Churches of *Germany*. We

have

have eighteen of Pope *Zachary's*, as well to the King of *France* as to *Boniface*. *Stephen* II. wrote several to *Pepin* for the Interests of the Church of *Rome*, as well as his Successor *Paul* I. *Stephen* III. continu'd the same Commerce of Letters with *Charles* and *Carloman*; and *Adrian* address'd a great many to *Charlemaign*. *Leo* III. likewise wrote some to that Prince and others. It was in this Century that a Collection of ancient Confessions was made which the Popes made use of, intituled, *Diurnus Romanorum Pontificum*. There are likewise some other Authors of Lives of Saints, named or anonymous, of whom it is needless to give you any further Account.

CHAP. VII.

An Abridgment of the Doctrine and Discipline of the Eighth Century.

Q. YOU have given me a pretty large Account of the Affairs of the eighth Century; what I expect from you at present is, that you would please to give me an Abridgment of the Doctrine and Discipline of that Century.

A. As to the Doctrine, I have nothing new to tell you. The *Greeks* having abandon'd the Errors of the *Eutychians* and *Monothelites*, had no further Dispute, but about the Worship of Images. 'Tis needless to repeat to you what was decided on that Point both in the *East* and *West*. Towards the End of this Century, there were two Questions which employ'd the *Western* Bishops; the one, Whether the Holy Ghost proceeded from the Father and the Son, which was decided both in *Spain* and *France* very positively in the affirmative; the other, Whether Jesus Christ may be call'd the Adoptive Son of God, which was decided in the Negative, against *Elipandus* and *Felix*.

As to Discipline; the *Western* Churches were in great Disorder in the Beginning of this Century. There was much Ignorance and Licentiousness amongst the Bishops and Clergy; but the Princes labour'd earnestly to reform the

the Clergy and the Church. Some Biſhops, in order to reform their Clergy, made their Eccleſiaſticks live in common in a Cloiſter. 'Tis to their Paſtoral Vigilance that we are indebted for the Order of the Regular Canons, of whom *Chrodegand*, Biſhop of *Metz*, ſeems to have been the Inſtitutor or Reſtorer. The Popes became powerful Temporal Lords, by the Donation which *Pepin* and his Succeſſors made to the Church of *Rome*: And the Miſſions into *England* and *Germany* ſerv'd to extend their Authority. The Princes and great Lords made conſiderable Donations to the Church. They founded abundance of Monaſtries; and the enrich'd Monks began to ſhake off the Epiſcopal Yoke; but they preſerv'd among them Piety and Learning. The Sacraments were yet adminiſter'd according to antient Cuſtom; and the Rules of Penance were not entirely aboliſh'd, tho' towards the End of the Century the Penitential Books gave a Blow to them. The Eccleſiaſticks had their particular Judges for the Lands which they poſſeſs'd; and *Charlemaign*, in Favour of the Biſhops, renew'd the Rights which *Conſtantine* had granted them of being Umpires of Parties, when they were willing to refer their Cauſe to them. Superſtition and Ignorance prevail'd amongſt the People. Pilgrimages were common: Praying for the Dead was much recommended; Marriages were forbid among Relations to the fourth Degree; and Spiritual Affinity was acknowledg'd to the ſecond Degree. Excommunications, even for the Temporal Goods of the Church, were frequent. The *Chorepiſcopi* were aboliſh'd, and the Name of Archbiſhop began to be given to Metropolitans. In that Age they were very careful about Rites and Ceremonies, Singing and the Service. Bells began to be common. In fine, the Form of the State of the Church, conſiſting of Archbiſhops, Biſhops, Canons, and Curates, was eſtabliſh'd in a Manner pretty near to that which we have had ſince.

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